Treatise tending vnto ...

claration, whether a man be in the ...

state of damnation, or in the estate of *grace: and if he be in the first, howe hee* may in time come out of it: if in the second, how he may discerne it, and persever in the same to the end.

Renewed and corrected by the Author.

The poynts that are handled are set downe in the page following.

2. Pet. 1. vers. 10.

Giue all diligence to make your calling and Election sure: for if ye doe these things ye shall neuer fall.



Imprinted at London by ... *Porter*, and *Thomas* ...

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The Contents of the Booke.

How farre a reprobate may goe in Christian Religion. 1

The estate of a true Christian in this life: which also sheweth how farre the Elect being called, goe beyond all Reprobates in Christianitie.

A Dialogue to the same purpose, gathered out of the sauorie writings of Master *Tindal* and *Bradford*. - 57

How a Reprobate may performe all the Religion of the Church of Rome. - - - - - - - - - - - - 89

The conflicts between Sathan and a christian. - 108

How the word of God is to be applied aright vnto the conscience. - - - - - - - - - - - - 116

Consolations for the troubled consciences of weake Christians. - - - - - - - - - - - - 129

A Declaration of certaine spiritual Desertions. 131

¶ To the right

Worſhipfull and my Chriſtian friend Maſter Valentine Knightly, Eſquire, one of her Maieſties Iuſtices of Peace in Northampton-ſhire.

SIR, I pray you conſider vvith me an eſpeciall poynt of Gods worde, careſully to be wayed: it is this. a *Many profeſſors of Chriſt, in the day of grace, perſwade themſelues that they are in the eſtate of grace; and ſo the true*

a *Mark.25. 1,2,3, 4,5, 6,7,8,9,10, 11,12. Luk.13.24. A caueat to all profeſſors.*

what estate or condition soeuer.

Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselues to be in the estate of damnation remedilesse. A dolefull case, yet a most resolute trueth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securitie & deadnes of heart, by which it comes to passe that they think it enough to make a common protestation of the faith; not once in all their life times, examining themselues whether they bee in the estate of grace before the eternall God or not. bAnd indeed it is a grace peculiar to the man Elect to trie himselfe whether he bee in the estate of grace or not.

b 2. Cor. 13. 5. Psal. 119. 59

The

The further opening of the trueth of this poynt, as alſo the danger of it, I haue enterpriſed in this treatiſe; which I am willing to beſtow on you, both for the profeſſion of the faith, which you make, as alſo for that Chriſtian friendſhip, you haue ſhevved to me. Accept of it I pray you and vſe it for your edification. c Thus I commend you to God, & to the vvord of his grace, that is able to build you vp further & giue you an inheritance among them vvhich are ſanctified. From *Cambridge* this 24. of Nouember. 1589. c *Act.* 20.32

Your Worſhips to command,

William Perkins.

The further opening of the
truth of this parable, and the
danger [illegible] I have expressed
in this [illegible] which I am will-
ing to hope [illegible] you, both for
the production of the fruit, which
you [illegible] for, and Chri-
stian liberality, you have shew-
ed to [illegible] and vice versa [illegible]
to the [illegible] that
[illegible] among
[illegible] from

To the Chriſtian Reader.

GOod Reader, it is a thing to be conſidered, that a man may ſeeme both vnto himſelfe & to the Church of God to bee a true profeſſor of the Goſpell, and yet indeede bee none. All profeſſors that are of this ſorte, are excellentlie deſcribed, Luk. 8. verſe 13. in theſe wordes: And they which are vpon the ſtonie ground are they, which when they ſhall heare, receiue the word with ioye: but hauing no roote, beleeue for a time, and in the time of temptation goe away: where are to bee noted three thinges. Firſt, their faith, in that they are ſaide to beleeue for a ſeaſon. Secondly, the fruites of that faith, in that they are ſaide to receiue the worde preached with ioye. Thirdly, their vnſoundnes, in that they are compared

pared to ſtonie ground, and in the time of temptation goe away.

Concerning their faith, whereas the ſpirit of GOD *ſaith, that they doe beleeue, theſe things are to bee conſidered. Firſt, that they haue the knowledge of the worde of God. Secondly, that they both can and doe giue aſſent vnto the worde of God, that it is moſt true. Thirdly, in more ſpeciall manner they giue aſſent vnto the couenant of grace made in Chriſt, that it is moſt certaine and ſure: and they are perſwaded in a generall and confuſed manner, that* GOD *will verifie the ſame couenant in the members of his Church. This is all their faith; which indeede proceedeth from the holie Ghoſt, but yet it is not ſufficient to make them ſound profeſſors. For albeit they doe generallie beleeue Gods promiſes, yet herein they deceiue themſelues, that they neuer applie and appropriate the ſame promiſes to their owne ſoules. An example of this faith wee haue, Iohn 2. verſ. 24. where it is ſaide: that when our Sauiour Chriſt càme to Ieruſalem at the feaſt of Eaſter,* manie beleeued in his name, and yet he would not commit himſelfe vnto them, becauſe hee knewe them all, and what was in them.

To come to the ſeconde thing, thoſe profeſſors which are indewed with thus much grace, as to beleeue in Chriſt in a confuſed manner,

goe

goe yet further: for this their faith though it bee not ſufficient to ſaluation, yet it ſheweth it ſelfe by certaine fruites which it bringeth forth: for as a tree, or a braunch of a tree that hath no deepe rooting, but either is couered with a fewe moules, or elſe lieth in the water, at the ſeaſon of the yeare bringeth foorth leaues and bloſſomes, and ſome fruite too, and that for one or two, or moe yeares: ſo one that is an hearer of the word, may receiue the word, and the worde as ſeede, by this generall faith may bee ſomewhat rooted in his heart and ſetled for a ſeaſon, and may bring foorth ſome fruites in his life, peraduenture verie faire in his owne and other mens eyes: yet indeede neither ſound nor laſting, nor ſubſtantiall. What theſe fruites are, it may be gathered forth of theſe words, where it is ſaid, that they receiue the worde with ioye, *when they heare it: for heere may bee gathered. Firſt, that they doe willingly ſubiect themſelues to the miniſterie of the word.* 1 *Secondly, that they are as forward as any, and as ioyful in frequenting Sermons.* 2 *Thirdly, that they reuerence the Miniſters whom they ſo ioyfully heare.* 3 *Laſtly, they condemne them of impietie, which will not bee hearers, or be negligent hearers of the word.* 4

Now, of theſe and ſuch like fruites, this may bee added: though they are not ſound, yet they are voyde of that groſſe kinde of hypocriſie.

For

Marke, that there is a true faith, wrought by the holie Ghoſt, verie like ſauing faith, yet not ſauing faith.

For the mindes of thoſe profeſſors are in part inlightened, and their hearts are indued with ſuch a faith, as may bring foorth theſe fruites for a time: and therefore herein they diſſemble not, that faith which they haue not: but rather ſhewe that which they haue. Adde hereunto, that a man being in this eſtate, may deceiue himſelfe and the moſt godlie in the worlde, which haue the greateſt giftes of diſcerning, how they and their brethren ſtand before the Lord: like as the figge tree with greene leaues deceiued our Sauiour Chriſt as he was man: for when in his hunger he came vnto it to haue had ſome fruite, he found none.

If this bee ſo, it may bee then required, how theſe vnſound profeſſors differ from true profeſſors. I anſwere, in this they differ, that they haue not ſounde hearts to cleaue vnto Chriſt Ieſus for euer. Which appeareth in that they are compared to ſtonie ground. Now, ſtonie grounds mingled with ſome earth are commonlie hot, and therefore haue as it were ſome alacritie and haſtines in them, and the corne as ſoone as it is caſt into this grounde it ſprouteth out verie ſpeedilie, but yet the ſtones will not ſuffer the corne to bee rooted depely beneath, and therefore when Summer commeth the blade of the corne withereth with rootes and all. So it is with theſe profeſſors: they haue in their hearts ſome

good

good motions of the holy Ghoſt, to that which is good: they haue a kinde of zeale to Gods word, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but like the flame and flaſhing of ſtrawe and ſtubble: neither are they ſufficient to ſaluation.

With the true profeſſors it is farre otherwiſe: for they haue vpright and honeſt hearts before the Lorde, *Luk.* 8. *verſ.* 15. And they haue faith which worketh by loue. *Galath.* 5. *verſ.* 6. *And that Chriſtian man which loueth God, whatſoeuer ſhall befall, yea though it were a thouſand deaths, yet his heart can neuer bee ſeuered from the Lorde and from his Sauiour Chriſt: as the ſpouſe ſpeaketh vnto Chriſt of her owne loue, Cant.* 8. *verſ.* 6. Set me as a ſeale on thy heart, as a ſignet vpon thy arme: for loue is as ſtrong as death: Iealouſie is as cruell as the graue; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatlie contemne it.

Wherefore (good Reader) ſeeing there is ſuch a ſimilitude and affinity betweene the temporary profeſſor of the Goſpell, and the true profeſſor of the

the ſame: it is the duetie of euerie Chriſtian to trie and examine himſelfe whether he bee in the faith or not. 2. Cor. 13. verſ. 5. And whereas it is an hard thing for a man to ſearch out his owne heart, we are to pray vnto God that he would giue vs his ſpirit to diſcerne betweene that which is good and euil in vs. Now, when a man hath found out the eſtate of his heart by ſearching it, hee is further to obſerue and keepe it with all diligence. *Prouer. 4. verſ. 23. that when the houre of death, or the day of triall ſhall come, he may ſtand ſure and not be deceiued of his hope.*

And for this purpoſe I haue deſcribed the moſt of theſe ſmall treatiſes which followe, to miniſter vnto thee ſome helpe in this examining and obſeruing of thine owne heart. Reade them and accept of them, and by the bleſſing of God they ſhall not be vnprofitable vnto thee.

And if they ſhall any whit help thee, helpe me alſo with thy praiers. 1589.

FINIS.

CERTAINE PROPOSITIONS DE-

claring how farre a man may goe in *the profession of the Gospell, and yet be a wicked man and a Reprobate.*

I

A Reprobate hath in his mind a certain [a] knowledge of God, of common equitie among men, of the difference of good from bad: & this is partly from nature, partly from the contẽplation of Gods creatures, in which the wisedome, the power, the loue, the mercie, the maiestie of GOD is perceiued.

[a] *Rom.* 1.21 *Psal.* 19.1.3

II.

This knowledge is onely generall and imperfect, much like the ruines of a Princes pal-

lace: it is not ſufficient to direct him in doing of a good worke. For example, the reprobate knoweth that there is a God, and that this God muſt be worſhipped: come to particulars, who God is? what a one hee is? how hee muſt bee worſhipped? Here his knowledge faileth him, and he is altogether vncertaine what to doe to pleaſe God.

III.

By reaſon of this knowledge, the reprobate doth giue conſent, and in his heart ſubſcribeth to the equitie of Gods law: as may appeare by the ſaying of Medea: *Video meliora, probóque; deteriora ſequor.* That is, I knowe what is beſt to be done, and like it; yet I do the worſt. This approbation in the reprobate commeth from conſtraynt, and is ioyned with a diſliking of
b *Rom.7.15* the lawe: in the elect being called, the [b] approbation of the lawe, proceedeth from a willing and readie minde, and is ioyned with loue and liking.

IIII.

And by reaſon of this light of nature, a meere naturall man, and a reprobate may be ſubiect to ſome temptations: for example, hee may be tempted of the Diuell, and of his owne corrupt fleſh, to beleeue that there is no GOD at all. As Ouid ſayth of himſelfe, *Eleg.* 3.8. *Sollicitor nullos eſſe putare deos.* I am often tempted to thinke there is no God.

V.

V.

The reprobate for all this knowledge, in his heart may be an Atheiſt, as Dauid ſaith: [c] *the foole hath ſaid in his heart there is no God.* And a man may now a daies finde houſes and townes full of ſuch fooles: Nay, this glimmering light of nature; except it bee preſerued with good bringing vp, with diligent inſtruction, & with good companie, it will bee ſo darkened, that a man ſhall knowe very little, & leade a life like a very beaſt: as experience telleth, and Dauid knew very wel: who ſaith, [d] *Man is in honor, & vnderſtandeth not; he is like to beaſts that periſh.*

c *Pſal.* 14.1. *Rom.* 3.10, 11.

d *Pſal.* 49. 20.

VI.

Wherfore, this knowledge which the reprobate receiueth frō nature, and frō the creatures, albeit it is not ſufficient to make him doe that which ſhal pleaſe God: yet before Gods iudgment ſeate, [e] it cutteth off all excuſe, which he might alleage: why he ſhould not be cōdēned.

e *Act.* 14.17 *Rom.* 1.21.

VII.

[f] Beſide this naturall knowledge, the reprobate may be made partaker of the *preaching of the word, and be illuminated* by the holy Ghoſt, and ſo may come to the knowledge of the reuealed will of God in his word.

f *Heb.* 6.4. 2. *Pet.* 2.23.

VIII.

Thus, when they heare the preaching of the word, God proffereth ſaluation to them, & *calleth them:* [g] yet this calling is not ſo effectuall

g *Matt.* 1

*Luk.*19.14. in them as it is in the elect children of GOD.
*Prou.*1.24. For the reprobate, when hee is called, he liketh
*Iohn*9.41. himselfe in his owne blindnes, and therefore
*Luk.*14.6. neither will he; and if he would, yet could hee not answere, and bee obedient to the calling of God. The elect being called, with speede hee answereth, and commeth to the Lord, and his heart being readie, giueth a strong and a loude *eccho* to the voyce of the Lord. This *eccho* we
h*Psal.*27.8. see in Dauids heart: h *when* (saith he) *thou saydest, seeke ye my face: mine heart answered vnto thee; O Lord, I will seeke thy face.* And God himselfe speaketh the same of his children, Zacha. 13.9. *They shall call on my name, and I will heare them: I will say, it is my people,* (now marke the *eccho*) *and they shall say, the Lord is my God.*

IX

After that he hath an vnderstanding of Gods
i *Heb.*10.26 word, i he may *acknowledge the* trueth of it, *and*
*Act.*1.16, *confesse it:* and if need require, be *a defender of*
17. *it:* As Iudas was, and Iulian *the Apostata.*

X

The reprobate may haue a feeling of his sins,
k 1 *Sam.*29 and so acknowledge them, and the punishmẽt
21 due vnto them: k as Saule did; who said, *I haue sinned: come againe my sonne Dauid: for I will doe thee no harme, because my soule was precious in thy eyes this day: Behold I haue done foolishly, and haue erred exceedingly.* Thus did Caine,
l *Gen.*4.13. l when he sayd, *my punishment is greater than I*

can

can beare. [m] Galerius Maximinus, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number of wormes continually crawled foorth of his bodie, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, hee began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chief rulers about him, he commanded that all within his Dominions should cease to trouble Christians, and in all hast hee made a lawe for the peace and libertie, and the publike meetings of Christians.

[m] *Euſ. lib. 8 cap. 17. 18.*

XI.

The reprobate hath oftentimes feare & terror of conscience: but this is onely, because he considereth the wrath and vengeance of God, which is most terrible. When Paule preached before Fœlix, and by the maiestie of Gods spirit, did (as it were) thunder from heauen against his sins, doubtlesse, he made his heart to ake, & euery ioynt of him to tremble. [n] Ecebolius a Philosopher of Constantinople, in the dayes of Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror

[n] *Socrat. lib. 3. ca. 11.*

of his own cõscience for his wicked reuolting, he caſt himſelf down on the ground before the dores of the Church crying aloude, *Calcate me ſalem inſipidũ: trample on me vnſauerie ſalt.* And the diuell beleeueth the word of God, & at his owne damnation he trembleth. Theſe ſeruile feares, though they harden the heart of the reprobate, as heat doth the yron, after it hath bin in the furnace: yet theſe feares in the childrẽ of God, ° *are very* good preparations, to make thẽ fit to receiue grace: like as wee ſee the needle which ſoweth not the cloath, yet it maketh a paſſage and entrance for the threed, which ſerueth for this vſe, to ſowe cloth together.

° *Act.* 2.37. *Rom.* 8.15.

XII.

A reprobate before he commit a ſin, is often vexed within himſelfe, and feareth to commit it: not becauſe he hateth & diſliketh the ſinne for it ſelfe, but becauſe he cannot abide the puniſhment due vnto the ſin. P When the daughter of Herodias danced before Herod, and pleaſed him: that he might doe her a pleaſure, hee bad her aske what ſhe would: ſhe asked Iohn Baptiſts head in a platter: Herod did graunt her requeſt, but yet he had a grudging in hart, and he was ſore grieued at it. q In like manner Pilate was very much troubled inwardly, before he condemned our Sauiour Chriſt.

p *Mark.* 6. 20, 26.

q *Math.* 27. 19. 24.

XIII.

After he hath committed a ſinne, hee r *ſor-*

r *Mat.* 27. 3 *Heb.* 12. 17.

roweth

reweth and repenteth: yet this repentance hath two wants in it. First, he doth not detest his sin, & his former conuersation when he repenteth: he doth bewaile the losse of many things which he once enioyed: hee cryeth out through very anguish, and through the perplexities which God in his iudgement laieth on him: yet for his life, he is not able to leaue his filthie sin: and if he might be deliuered, hee would sinne as before. [f] Esau wept before his father with great yelling and crying, but after he was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife agaynst his fathers liking. Pharao, as oft as the Lord layd any calamitie on him, [t] he euermore desired to be deliuered from it, yet afterward alwaies he returned to his olde byas agayne. Fœlix trembled before Paule: for all that hee could not leaue his couetousnes, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth, hee cannot come vnto God, & seeke vnto him: he hath no power, no not so much as once to desire to giue one little sobbe for the remission of his sinnes: if he would giue al the world hee cannot so much as giue one rappe at Gods mercie gate, that hee may open to him. Hee is verie like a man vpon a Racke, who cryeth and roreth out for very payne, yet cannot desire his tormentor to ease him of his payne.

[f] *Gen.27. 38. & 27. 41. & 28.9*

[t] *Exo.8.8.*

Matth.7.7.

u *Gen.4.4.* u Cain would haue been void of his trembling,
1.*Sa.31.4.* but he could not aske pardon of his ſinne from
Mat.27.5. his heart: neither could Saul, or Iudas, or now can the Diuell.

XIIII.

The reprobate may humble himſelfe for ſome ſinnes which he hath committed,& may declare this by faſting and teares. When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord,it is ſayd, that when he
x1.*Reg.21.* had heard theſe words, x *he rent his clothes, and*
27.29. *put ſackcloth vpon him,and faſted,and went ſoftly in token of mourning: and this* humiliation ſtaied Gods wrath for a time.

XV.

He may confeſſe his ſinnes,euen his particular ſins before men: but this is only then,when his ſoule is tormented for them, and can finde no eaſe. For then he ſticketh not to vtter his ſecret filthineſſe to the hearing of all men, and to the open ſhaming of himſelfe. When GOD ſmote all that was in the fields of AEgypt with hayle, then Pharao ſent, and called for Moſes
y *Ex.9.27.* and Aaron, and ſaid vnto them: y *I haue now*
Numb.22. *ſinned,the Lord is righteous, but I and my people*
34. *are wicked: pray yee vnto the Lorde (for it is enough) that there bee no more mightie thunders, &c.* So Iudas,when he ſaw that Chriſt was cõdemned,& felt an hell in his conſcience, brake out,& ſaide, *I haue ſinned in betraying the innocent*

cent blood. And the experience of these dayes giueth fearefull examples for the proofe of this point.

XVI.

He hath often a desire to be like the children of God in happines,& to be saued: not because he hath any loue to the kingdome of God, but because he is afraid of hell. As Balaam ouerpressed with a feare of Gods iudgement, prayed thus: [z] *Oh that my soule might die the death of the righteous, and that my last end might be like his.* z *Num.*23. 10.

XVII.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request, [a] as the Israelites, wickedlie murmuring agaynst God, desired flesh in the wilderneſſe: God heard their crie, and rained Quailes among them. But God heareth the wicked after one sort, & them that feare him after another: them that feare him, he granteth their requests of loue and mercie: to the other of indignation aud anger. [b] As may appeare in the Israelites, who when they were in eating of their Quailes, & the meat was within their teeth, God in his anger stroke them with a sore plague. And (which is more strange than this) God hath performed that which he hath promised to the vnbeleeuers, though they refused to aske it at his hands, euen then when they were particularly cōmanded: [c] of this thing we haue

a *Num.* 18. 18.

b *Num.*11. 33. *Psal.*78.31.

c *Esa.*7.11.

haue a worthy example in King Achas, who vtterly refuſed to haue a ſigne of his deliuerance, & the confuſion of his enemies, when God offered it to him, & yet the Lord deliuered him.

XVIII.

The reprobate may yet goe further in the profeſſion of religion, and may ſeeme for a time to be planted in the Church: for hee dooth beleeue the promiſes of God made in Chriſt Ieſus, yet ſo that he cannot applie them to himſelfe. In this thing the elect and the reprobate differ, The reprobate [d] *generally in a confuſed manner,* beleeueth that Chriſt is a Sauiour of ſome men: and he neither can nor deſireth to come to the particular applying of Chriſt. The elect beleeueth, that Chriſt is a Sauiour of him particularly. The reprobates faith may periſh in this life, but the faith of the elect cannot. The reprobate may bee perſwaded of the mercie & goodnes of God towards him for the preſent time in the which he feeleth it: the elect is not only perſwaded of the mercies he preſently inioyeth, but alſo he is perſwaded of his eternall election before the foundation of the worlde, and of his euerlaſting life, which yet hee doth not enioy: Yea [e] *if God would confound him, and he ſaw nothing but preſent death,* and hell fire: yet ſuch is his nature, that ſtill hee woulde beleeue; for faith and hope are not grounded vpon ſenſe and feeling; but are the euidence of thoſe

1 d *Luk.* 8.13

2

3

e *Iob.* 13.15

thoſe things which were neuer yet ſeene or felt. The life of the faithful is hid in Chriſt, as the ſappe in the roote of the tree: their life is not in ſenſe and feeling, but in hoping and beleeuing: which oftentimes are contrary to mans ſenſe and feeling.

XIX.

After that he hath receiued a generall, and a temporall faith in Gods heauenly worde, & his moſt mercifull promiſes of euerlaſting life cõtained therein, by the power of the ſpirite of God, [f] *he commeth to haue a taſt in his heart* of the ſweetnes of Gods mercies, & a reioicing, in conſideration of the *election, adoption, iuſtification, & ſanctification* of Gods children. But what is this taſte? I expreſſe it thus, after the meaning of Gods word. Suppoſe a banket prepared, in which are many ſweete, & pleaſant, and dainty meats. At this banquet, they which are the bidden gueſts, they muſt be ſet downe, they ſee the meats, they taſte them, they chaw them in their mouthes, they digeſt them, they are nouriſhed, fed, and ſtrengthened by them: they which are not bidden to this feaſte, may ſee the meates, handle them, and taſte of them, to feele how good they are: but they muſt not eate and feede of them. The firſt reſemble the elect, which truely eate, digeſt, and are nouriſhed by Chriſt vnto euerlaſting life, becauſe they haue great abundance of the vitall heate of

[f] *Heb.6.4. Mat.13.20*

of Gods holie ſpirite in them, and do feele ſenſibly his grace and vertue in them, to ſtrengthen them and guide them. The ſeconde ſort trulie reſemble the reprobates; which neuer in trueth enioye Chriſt, or anie of his benefites appertaining to ſaluation: but onelie ſee them, and haue in their hearts a vaniſhing, but no certaine or ſound feeling of them: ſo that they may be changed, and ſtrengthened, and guided thereby. To vſe another ſimilitude. The reprobates haue no more feeling, and enioying of Chriſt and his benefites, than thoſe men haue of the Sunne, which ſee onelie a glimmering of his light at the dawning of the day, before it riſeth. 5 Contrariwiſe, the Elect, they haue the *day-ſtarre*, euen the Sonne of righteouſnes, Ieſus Chriſt, *riſing in their hearts*; the *day ſpring from an high dooth viſite them, the glorie of God dooth riſe vppon them:* they haue their eyes *annointed with the oyntment of the ſpirite*, which is *the true eye ſalue*, and doe plainelie beholde this Sonne of righteouſneſſe; they enioie his preſence, they effectuallie feele his comfortable heate to quicken and reuiue them.

2.*Pe.*1.14
1.*Iohn.*2.8.
Luke 1.72.
*Eſa.*60.1.2.

XX.

From this ſenſe and taſte of Gods grace proceede manie fruits: as firſt generally, hee may doe outwarly all things which true Chriſtians doe, and hee may leade ſuch a life here in this world,

world, that although hee cannot attaine to ſaluation, yet his paines in hell ſhal be leſſe: which appeareth, in that our ſauiour Chriſt ſaith: [h] it ſhall be eaſier for Tyrus and Sydon, for Sodom and Gomorrah, than for Capernaum, and other Cities vnto which he came, in the day of iudgement. h *Mat.* 11. 20, 21, 22, 23.

XXI.

Alſo the reprobate may haue a loue of God: but this loue can be no ſincere loue, for it is only becauſe God beſtoweth benefites and proſperitie vppon him: As appeareth in Saule, [i] Who loued God for his aduauncement to the kingdome: and here is a difference betweene the Elect and Reprobate: the Elect loue God, as children their fathers: but reprobates, as hirelings their maiſters, whome they affect not ſo much for themſelues, as for their wages. i 1. *Sam.* 10. 9.

XXII.

Alſo, a reprobate hath often a reioycing in doing thoſe things which appertaine to the ſeruice of God, as preaching and praier. [k] Herod heard Iohn Baptiſt preach *gladly*: [l] and the ſecond kinde of naughtie ground receiueth the word preached *with ioy*. k *Mark.* 6. 20 l *Mat.* 13. 20

XXIII.

A reprobate often deſireth them, whome hee thinketh to bee the children of GOD, to pray for him. [m] As Pharao deſired Aaron and Moſes m *Exod.* 9. 27

n *Act.8.24* Moſes to pray to God for him. n So did Simon Magus deſire Peter to pray that none of the things which hee had ſpoken againſt him, ſhould come to paſſe. But yet they cannot pray themſelues, o becauſe they want the ſpirite of Chriſt.

o *Rom.8.16 26.*

XXIIII.

He may ſhew liking to Gods Miniſters, hee may reuerence them, and feare to diſpleaſe them. p Thus did Simon Magus, who at Phillips preaching *beleeued*, *wondred* at his miracles, and kept *companie* with him. q And Herode is ſaide to *feare* Iohn, knowing that hee was a iuſt man and holie: alſo hee gaue reuerence to him. Antonius the emperour, called Pius, though he was no Chriſtian, r yet in a generall Parliament held at Epheſus, he made an act in the behalfe of Chriſtians: that if any man ſhould trouble or accuſe a Chriſtian, for being a Chriſtian: the partie accuſed ſhould goe free though he were found to be a Chriſtian, and the accuſer ſhould bee puniſhed? f And Plinius Secundus, gouernour of Spaine vnder Traianus the Emperour, when hee ſaw an innumerable company of Chriſtians to bee executed; being mooued with compaſſion, hee wrote in their behalfe, being no Chriſtian, vnto Traianus to ſpare them that could bee charged with no crime: and his letter is yet extant.

p *Act.8.13.*

q *Mar.6.20*

r *Euſe.lib.4*

f *Pli.lib.10. Epi.97.*

XXV.

XXV.

Hee may be zealous in the Religion which hee profesleth, and fall from that profession, as the Galathians did, [t] who, after that they had *receiued Paul as an Angell*, and would haue *plucked out their eies* to haue doone him good: yet they fell from the doctrine which hee had taught them to iustification by the workes of the Lawe, which flat ouerthroweth iustification by fayth alone. * The same appeareth in Iehu, who was very zealous for Gods cause, and for the defacing of Idolatrie, and thereupon God blessed him in his children: yet neuertheless he was a wicked man, [x] *and followed the vile sinnes of* Ieroboam *his father.*

t *Gal.* 4.16.

* 2. *King.* 10.16.

x & 30.31.

XXVI.

[y] After that he hath sinned, he doth *in manie thinges* in which he is faultie, amend and reforme his life, and dooth professe great holines outwardly. Herode, he did manie things which Iohn Baptist in Preaching mooued him vnto: Saul, when hee was to bee chosen King, professed great humilitie. They may represse their vices and corruptions, and so moderate themselues that they breake not out [z] as did Haman; of whome it is written: that when he was full of indignation against Mordechai, yet he refrained himselfe. And herein the elect & the reprobate differ: for [a] the elect are

y 2. *Pet.* 2. 20. *Hose.* 6 4. 1. *Sam.* 9.21

z *Hest.* 5.9. 10

a 1. *Thes.* 5. 23.

are ſomewhat reformed in euerie one of their ſinnes. But the reprobate, though he be amended in manie faults: yet ſome one fault or other, hee cannot abide to haue it reformed; and by that, in a vile manner the diuell wholly poſſeſſeth him. As Herod, who did manie things, yet would not leaue his brothers wife. And no doubt, in Iudas moſt of his ſinnes in appearance were mortified: and yet by couetouſnes the diuell poſſeſſed him, and held him faſt chained in bondage vnder him. For one ſinne is ſufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honeſtlie, the ſpirite of God brideleth the force of ſinne, and the corrupt nature that it breake not out, as it doth in manie other: But in Chriſtians that are indeede godly, the ſame ſpirite not onely repreſſeth the corruption of nature outwardly: but alſo mortifieth it within at the roote, and regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidels doe effect anie thing that is laudable but by the ſpirite of God: the faithfull by the ſpirit of regeneration: infidels, by the ſame ſpirite, onely ſuppreſſing the outward act of ſinne.

XXVII.

Beſide this, he may haue the gift of *working miracles*, of caſting forth diuels, of healing, and ſuch like: [a] And this power of dooing ſtrange miracles,

[a] *Mat.* 7.22 *Mar.* 9.38.

miracles, ſhall bee vſed as an excuſe of ſome of the reprobates, in the day of iudgement.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghoſt, to diſcharge the moſt waighty calling that can bee in any common wealth. And this is meant, when God is ſaide, [b] *to giue Saule another heart*: that is, ſuch vertues as were meete for a King.

b 1. *Sam.* 10. 9

XXIX.

A reprobate may haue the worde of God much in his mouth, and alſo may be a preacher of the word, [c] for ſo *prophecying in Chriſts name*, ſhall be vſed as an excuſe of reprobates: and we know that among the twelue Apoſtles, [d] Iudas was a reprobate. And this may be well perceyued in the reſemblance of taſting; which the Author to the Hebrues vſeth. We know, that cooks commonly, which are occupied in preparing of banquets, haue as much feeling and ſeeing of the meate, as any other: and yet there is none that eateth leſſe of it than they: for their ſtomackes are cloyed with the ſmell and taſte of it: So, in like manner it may come to paſſe, that the Miniſter, which dreſſeth and prouideth the ſpirituall foode, may eate the leaſt of it himſelfe: and ſo, labouring to ſaue others, he may be a reprobate. And it is thought, that ſome of them which built the Arke, were not ſaued in the Arke, but periſhed in the floud.

c *Mat.* 7. 22

d *Act.* 1. 16. 17 *Coloſſ.* 4. 2. *Tim.* 4. 10

XXX.

When as a reprobate profeſſeth thus much of the Goſpel, though in deed he be a goat; yet he is taken for one of Gods ſheep: he is kept in the ſame paſtures, and is foulded in the ſame fould with them. [c] He is counted a Chriſtian of the children of God, & ſo he taketh himſelfe to be; no doubt becauſe through the dulnes of his heart, he cannot trie and examine himſelfe, and therefore truly cannot diſcerne of his eſtate; whether he be in Chriſt or not: & it may be thought, that Sathan is ready with ſome falſe perſwaſion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Satan is bold to pronounce life and ſaluation: as on the contrary, to thoſe, to whome God pronounceth loue and mercie, to thoſe (I ſay) he threatneth diſpleaſure and damnation, ſuch malice hath he againſt Gods Children.

c *Ioh.2.23, 24,25*

XXXI.

And hereby it commeth to paſſe, that an * hypocrite may be in the viſible Church, and obey it in the word and diſcipline, and ſo be taken for a true member of Chriſt: when as a man indeede regenerate may bee excommunicate, and ende his life before hee bee receiued againe: for this is the ende of excommunication, [a] that *the fleſh*, that is, the part vnregenerate, *may be deſtroyed: and the ſpirite*, that is, the parte regenerate, *may bee kept aliue in the daye*

* *The elect may bee of the Catholike Church and not of the viſible, and the reprobate may bee of the viſible and not of the Catholike.*

a 1. *Cor.* 5.5

day of the Lorde. Now, the man in whome is spirit and flesh, [b] must needes be the childe of God, becauſe this argueth that hee hath the ſanctifiyng ſpirite of Chriſt. Againe, Paul when he biddeth the Corinthians to comfort the inceſtious man, [c] *leaſt through the ſleight of Satan he ſhould be ouer whelmed of ouermuch heauines*, giueth men to vnderſtand, that hee might haue ended his life in great extremitie of ſorrowe, before he had been viſibly receiued into the Church agayne.

[b] *Rom.* 8. 9. 11

[c] 2. *Cor.* 2. 7. 11.

XXXII.

Though God will neuer adopt anie reprobate: yet by the adoption of the elect they may receiue profite. For they finde the bleſſing of God to be on them, by reaſon that they dwell together, and haue ſocietie with the children of God. [d] For Noahs ſake euery one in his family is ſaued in the flood. For Lots cauſe the men of Zoar are preſerued from the fire. And God would haue ſpared Sodome, if there had been but ten good men in it. For Rahabs cauſe, her familie and kindred are at libertie in Iericho. When Ioſeph was in Putiphars houſe, all things proſpered well. [e] For Samuels cauſe the Iſraelites were deliuered from the Philiſtines: [f] And for Pauls cauſe they which were with him in the ſhip, were preſerued. And agayne, a reprobate by meanes of the fayth of either

[d] *Gen.* 7. 1. *Gen.* 19. 21. *and* 18. 32. *and* 39. 3.

[e] 1. *Sam.* 7. 13.

[f] *Act.* 27. 24.

of his parents may bee within Gods couenant,
g *Gen.* 17. 7 10. and ſo may bee made partaker of Baptiſme,
one of the ſeales of the couenant. For ſo God
h *Gal.* 3. 8. made his couenant with Abraham, g that hee
would be not onely his God, but alſo the God
of his ſeede after him: h which Paule expoun-
i 1 *Cor.* 7. 14. deth not of a fewe, but of all nations. Alſo hee
* *Rom.* 11. 16 ſaith manifeſtly that thoſe Children, either of
whoſe parents are beleeuers, i *are holie*: which
holines is not inherent in their perſons, but one-
lie outward: and it is a ſpirituall prerogatiue
graunted them of God, in that he vouchſafeth
them to be in his couenant: whereby they are
diſtinguiſhed from the wicked and prophane
men of the world.

XXXIII.

Beſides this, reprobates haue ſome preroga-
k *Rom.* 9. 22 *and* 2. 4. 5. tiues of God: k as that hee is *pacient towardes*
them: that before he will deſtroy them, he vſeth
Gen. 6. 3. manie meanes to winne them: that they com-
monly ſpend all the dayes of their liues in pro-
ſperitie: inſomuch, that it is ſaide of them in
l *Pſa.* 73. 12. the Pſalme: l *that they goe in continuall proſpe-*
ritie vnto their death, and pine not away as the
m 2. *Pet.* 2. 22 *children of God doe*. m But after a certaine time
God in his iuſt iudgement hardeneth their
1. *Tim.* 1. 4. hearts, blindeth the eyes of their minds, he ma-
2. *Theſ.* 2. 6. keth their heades giddie with a ſpirituall drun-
Eſay. 6. 10. kennes, & by the ſtrength of their inward luſts
as alſo by the effectuall operation of Satan, the

fal

fall to open infidelitie, and contempt of Gods word, and so run headlong to their owne damnation, and perish finally. And in this they are like to haukes, which so long as they liue are caried on the hands of noble men: but when they are dead, they are cast on the dunghill. [n] Iulian the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterwarde hee fell and wrote a Booke agaynst the Religion of Christ, answered by Cyrill: and on a time, in a battell agaynst the Persians, was thrust into the bowels with a dart, no man then knewe howe, which dart hee pulled out with his owne hand, and presentlie bloud followed, which as it gushed out, hee tooke it in his hande, and flong it into the aire, saying, *Vicisti Galilæe, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his dayes in blaspheming Christ whom he had professed.

n *Theodor. lib. 3. Hist. cap. 25. Iacob. Bergo. Cron.*

The reason of this Apostasie is euident. [o] Seede, that is not deepely rooted in the earth, at the beginning of the yeere, springeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) some kinde of fruit too: when the heate of Summer commeth, it parcheth the earth, & the corne wanting deepe rooting, and therefore wanting moysture, withereth away. Gods word is like seede; which that it may

o *Matt. 13. 28*

bring forth fruite vnto euerlasting life, it must be first receiued of the ground: secondly, it must be rooted: the receiuing of it, is when the mind vnderstandeth it, and remembreth it: the rooting of it, is when being beleeued it pearceth to the heart, and the hould of affections taketh: This rooting is of two sorts: the first is, when the word rooteth, but not deep enough, as whē the word is receiued into the mind, & into the hart, by the ioy of the heart, but not with the residue of the affections. The Second, is a deepe and a liuely rooting of the word, when the worde is receiued into the minde and into the heart by the will and al the affections of the heart. The first kinde of rooting of the word, befalleth to a reprobate, who *vnderstandeth* and *reioyceth* in the promises of saluation, yet hee doth not put any confidence in them: hee cannot rest in them, hee doth not reioyce that his name is written in the booke of life, he doth not worke out his saluation with feare and trembling. In a word, his heart is in part softned to reioyce at the preaching of the worde of God: p yet *his heart is not opened*, as Lydias was: nor *enlarged* (as Dauid sayth) to imbrace the trueth: but the Elect, he receiueth the word; not onely into his minde, least it should be onely an imagination, but also it is deepely rooted in his heart. For,

p *Act.*16.15
*Psa.*119.32

1 In sure confidence hee resteth himselfe on Gods promise. Rom.8.38. Heb.10.22.

2 He

2 He hopeth and longeth to see the accomplishment of it. 1. Thess. 1. 10.

3 He heartely loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioyceth in it, and therefore doth meditate on it continually. Luk. 10. 20. Rom. 5. 2.

5 Hee hateth all doctrines which are against it.

6 Hee is grieued when hee slooth any thing that may hinder the accomplishment of it. Matth. 26. 75.

7 Hee vseth the meanes to come to saluation, but with feare and trembling. Phil. 2. 12.

8 Hee burneth with zeale of the spirite, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart

Thus it commeth to passe, that the Reprobate falleth away from fayth in the day of triall and temptation, but the elect cannot be changed.

XXXIIII.

Thus it appeareth, how far a reprobate may proceed in religiō: the consideratiō of this point I direct vnto 2. sorts of men. Carnal gospellers, & Papists. Carnall gospellers are such among vs, as know the word but obey it not; or such, as bearing a professiō neither know it nor obey it. And the best of these com short of reprobates in

two points. 1. In faith, they come short of the diuel most of them. The diuel *beleeueth & trembleth*: but they contrariwise liuing in their sins, *beleeue and hope*. How comes this to passe? The diuell knoweth the Gospel, and the points of it: and withal he beleeueth the terrible threatnings of the law; and therefore trembleth. Drowne protestants beleeue the Gospel as the diuell doth; though he conceiues the points of it better than they doe: as for the law and the threatnings therof, they do not beleeue them: and that makes them euen when they liue in their sinnes to hope and presume of mercie. Therefore the diuell beleeues more of Gods worde than they doe. Secondlie, they come short of wicked men in outward obedience. The yong man not yet conuerted to Christ, when hee was bidden to keepe the commandements of the second table, answered, that *he had kept them from his youth*: and therefore our Sauiour Christ looked vpon him, and *loued him*: although this external obedience was not sufficient: for Christ telleth him that *one thing is wanting vnto him*. And in an other place he saith, *except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, you cannot enter into the kindome of heauen*. Now the careleſse Gospeller is farre from performing this; insomuch that commonly hee makes an open practize of some one way or other.

Mar. 10. 20

Verse 21.

The

The causes of their careleſnes are, firſt a perſwaſion that a man may repent when hee will: becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, God will put all his wickedneſſe out of his remembrance.* But indeed late repentance is ſildome true repentance; and it may be iuſtly feared, leſt that repentance, which mē when they are dying frame to themſelues, dye alſo with them. Secondly, they flatter themſelues, imagining that the beſt man that is, hath ſeuen falles euery day into groſſe ſinnes: whereas the place which they abuſe out of the Prouerbs: *The righteous man falleth ſeuen times in a day and riſeth againe:* is rather to bee vnderſtood of falles into affliction, than of falles into actuall ſinnes. Thirdly, they deceiue themſelues, moſt falſely thinking, ſmall ſinnes or hidden ſinnes to bee no ſinnes: and groſſes ſinnes in which they liue and lye moſt dangerouſlie, to be but ſinnes of infirmitie. *Prou.24.16*

XXXV.

By this which hath been ſayd, the profeſſours of Chriſtian religion are admoniſhed of two things. Firſt, q that they vſe moſt painefull diligence in working their ſaluation, in attayning to faith, in dying to ſinne, in liuing to newnes of life: and that their hearts bee neuer at reſt, till ſuch time as they goe beyond all reprobates in the profeſſion of Chriſt Ieſus. Seeſt thou

q *Phil.2.12* *1.Pet.2.17* *Ro.11.20.*

thou how farre a reprobate may goe? preſſe on to the ſtraight gate with maine & might, with al violence lay hold on the kingdome of heauē. Shall Herod feare and reuerence Iohn Baptiſt, and heare him gladly? & wilt thou neglect the Miniſters, & the preaching of the word? ſhall Pharao confeſſe his ſinne, nay ſhall Satan beleeue and tremble? And wilt not thou bewayle and lament thy ſinnes, and thy wicked conuerſation? It behoueth thee to feare & take heed, leſt wicked men, and the Diuell himſelfe riſe in iudgement and condemne thee. For if thou ſhalt come ſhort of the dueties of a reprobate, and doe not goe beyond him in the profeſſion of the Goſpell, ſure it is, thou muſt looke for the reward of a reprobate.

The ſecond thing is, that the profeſſor of the Goſpell, [r] diligently trie and examine himſelfe, whether hee is in the ſtate of damnation, or in the ſtate of grace: whether hee yet beare the yoke of Satan, or is the adopted childe of God. Thou wilt ſay, this needs not, thou profeſſeſt the Goſpell, & art taken for a Chriſtian: Yet marke and conſider, that this often befalleth reprobates to be eſteemed Chriſtians: and they are often ſo like them, [s] that none but Chriſt can diſcerne the ſheep from the goates, true Chriſtians from apparant Chriſtians. Wherfore it behoueth al men that ſhew themſelues to bee Chriſtians, to lay aſide all pride, and

[r] *1. Cor. 11. 31. Pſal. 19. 12. & 119. 59.*

[s] *Math. 25. 32. 33.*

and all ſelfeloue, and with ſinglenes of heart to put themſelues into the ballance of Gods worde, and to make iuſt triall, whether in them, repentance, faith, mortification, ſanctification, &c. giue weight anſwerable to their outward profeſſion: which if they do, let them praiſe God: if not, let them with all ſpeede vſe the meanes that they may be borne a newe to the Lord, and may bee inwardly guided by his holy ſpirite, to giue obedience to his will, leſt in the day of Gods triall, they ſtart aſide from him like a broken bowe, and fall againe to their firſt vncleannes.

XXXVI.

To come to the ſecond ſort of men and to conclude; let the moſt zealous Papiſt that is, trie himſelfe and his whole eſtate with a ſingle heart as in the preſence of Gods maieſtie, and hee ſhall finde that by his whole religion and profeſſion he doth come ſhort of a reprobate, or at the leſt not goe beyond him in theſe poynts before named. The Lord open their eyes that they may ſee it. *Amen.*

A caueat to them of the religion of the Church of Rome.

THE

THE ESTATE OF A CHRISTIAN

man in this life, which also sheweth *how farre the Elect may goe beyond the Reprobate in Christianitie, and that by many degrees.*

I.

Election.



a *Ephe.*1. *Vers.*4,5,6,7.

THe a Elect are they whom God of the good pleasure of his will hath decreed in himselfe to choose to eternall life, for the praise of the glorie of his grace. For this cause the Elect onely

b *Apoc.*20. *Vers.*12.

are sayd to haue their names written in b the booke of life.

II.

Vocation.

Whom God electeth, them he calleth in the time appoynted for the same purpose. This

c 2.*Thes.*2. *Vers.*13.14.

calling of the Elect is nothing els but c a singling and a seuering of them out of this vile

d *Eph.*2.19

world, and the customes thereof, to d bee *Citizens* of the kingdome of heauen, *to bee of Gods*

houshold.

houſholde, to [c] *bee liuing ſtones* in the ſpirituall Temple, which is the Church of God, [f] the cõpanie of predeſtinate to eternall life. And this ſeparation muſt be made before the end of this life. For this is the order which God taketh, hee will haue all them to bee in the kingdome of grace in this life, that ſhall be in the kingdome of glorie after this life. And the time of their calling is termed in Scriptures, [g] *the day of viſitation, the day of ſaluation, the time of grace.*

c 1. Pet. 2. Verſ. 5.
f Gala. 4. Verſ. 26.
g 2. Cor. 6. Verſ 2. Luk. 19. Verſ. 42.

III.

This [h] ſeuering and chooſing of the Elect out of the world, is then performed, when God by his holy ſpirit indueth them with true ſauing faith: a wonderfull gift peculiar to the Elect. For the better knowing of it, there is to be conſidered: Firſt, what faith is: Secondly, how God dooth worke it in the hearts of the Elect: Thirdly, what degrees there be of faith: Fourthly, what are the fruits and benefites of faith.

h Coloſſ. 2. Verſ. 7. Ioh. 15. Verſ. 19.

IIII.

What faith is.

Faith is a wonderfull grace of GOD, by which the Elect doe apprehende and applye Chriſt and all his benefites vnto themſelues particularly.

Heere firſt it is to be conſidered, that the verie nature of faith ſtandeth in a certaine power of apprehending and applying Chriſt. This is declared by Paul when he ſaith, [i] *Ye are buried with him through baptiſme, by whom ye are alſo riſen*

i Coloſ. 2. Verſ. 12.

risen againe with him by the faith of the power of God, who raised him from the dead. Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and burial, and so all other benefites to the beleeuer. Agayne,

k *Ioh.*1.12. *Rom.*5.17. *to beleeue in Christ*, and to k receiue or to *lay hold on Christ*, are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ; euen as we see, when a man hath any thing giuen him, hee reacheth out his hand, and pulleth it to himselfe, and so makes

l *Gal.*3.27. it his owne. Moreouer, faith is called l *the putting on of Christ*: Which cannot bee vnlesse Christs righteousnesse bee specially applyed to the heart, as the garment to the backe, when it is put on. Lastly, this may appeare, in that faith

m *Ioh.*6.35. is called m *the eating and drinking of Christ*: for there is no eating of meate that nourisheth, but first it must be tasted, & chawed in the mouth, then it must bee conueyed into the stomacke, and there digested. Lastly, it is to bee applyed to the parts of the bodie that are to bee nourished. And Paule praieth for the Ephesians:

n *Eph.*3.17. that Christ n may *dwell in their hearts by faith*: which plainly importeth, this apprehending and applying of Christ.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: First, in that Paule

o *Col.*2.12 calleth it o *the faith of Gods power*, because the power of God is especially seene in the begetting

ting of faith. Secondly, experience ſheweth it to bee a wonderfull gift of God: when a man neither ſeeth, nor feeleth his ſinnes, then to ſay he beleeueth in Gods mercie, it is an eaſie matter; but when a man ſhall feele his heart preſſed downe with the weight of his ſinnes, and the anger of GOD for them: then to applie Gods free mercie to his owne ſoule, it is a moſt hard matter: for then it is the propertie of the curſed nature of man, to blaſpheme God, and to deſpayre of mercie. Iudas who (no doubt) often preached mercie and redemption by Chriſt in the ſecuritie of his heart: when Gods hand was vpon him, and the Lord made him ſee the vilenes of his treacherie; he could not comfort himſelfe in Chriſt, if one would haue giuen him ten thouſand worlds, but in an helliſh horror of conſcience hanged himſelfe deſperatly; which ſheweth what a wonderfull hard thing it is at the ſame inſtant when a man is touched for his ſinnes, then to applie Gods mercie to himſelfe. Yet a true Chriſtian by the power of faith can doe this, as it may appeare in Dauid, o *In the day of my trouble* (ſaith hee) *I ſought the Lord: my ſore ranne and ceaſed not, in the night: my ſoule refuſed comfort: I did thinke vpon God and was troubled: I prayed and my ſpirit was full of anguiſh:* and he addeth the word *Selah*, a note (very likely) of ſome wonderfull thing. p Againe, he being almoſt in the gulfes

o *Pſal.77. Verſ.2.3.*

p *Pſal.103. Verſ.1.*

gulfes of hell, euen then cried to the Lord for
q *Iob.13. Verſ.15.* helpe. Iob ſaith, q *If God ſhould deſtroy him, yet he would for all that beleeue in him ſtil.* Vndoubtedly, ſtrange is the band of faith knitting chriſt and his members together, which the anguiſh of ſpirit cannot, and the ſtrokes of Gods hand doe not vnlooſe.

V.

This apprehending of Chriſt is not done by any corporall touching of him, but ſpirituallie *by aſſurance*, which is, when the Elect are perſwaded in their hearts by the holy Ghoſt, of the forgiueneſſe of their own ſins, and of Gods infinite mercie towards them in Ieſus Chriſt.
r *1.Cor.2. Verſ.12.* According to that of r Paule, *Now we haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might knowe the things which are giuen vs of God.* The things which the ſpirit of God maketh knowne to the faithfull particularly, are their iuſtification, adoption, ſanctification, eternall life: And thus when any are perſwaded of theſe things cõcerning themſelues, they doe in their hearts diſtinctly applie, and appropriate Chriſt and his benefites to themſelues.

VI.

How God worketh in the heart. The manner that God vſeth in the begetting of faith is this. Firſt, hee prepareth the heart that it may bee capable of faith. Secondly, he cauſeth faith by little and little to ſpring and

to

to breed in the heart. The preparation of the heart is by humbling and ſoftning of it: and to the doing of this there are foure things requiſite. The firſt of them is the knowledge of the word of God, both of the law and of the Goſpell, without the which there can bee no faith; according to that ſaying of Eſaiah. [f] *By his knowledge ſhall my righteous ſeruant iuſtifie many.* And that of Iohn, [t] *This is eternall life that they knowe thee to bee the onely very GOD, and whom thou haſt ſent Ieſus Chriſt.* The [u] onely ordinarie meanes to attaine faith by, is the word preached: which muſt be heard, remembred, practiſed, & continually hid in the heart. The leaſt meaſure of knowledge, without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of a Chriſtian religion. A fundamentall doctrine is that, which being once denied, all religion, and all obtaining of ſaluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an aſſent of the heart to the knowne trueth of Gods word: This faith when it is growen vp to ſome great meaſure, it is called πληροφορια της συνισεως, the [y] *full aſſurance of vnderſtanding*, and it is to bee ſeene in the Martyrs who maintayned Gods trueth agaynſt the perſecutions of the falſe Church, vnto death.

Knowledge

[f] *Eſai.* 53. *verſ.* 11.

[t] *Ioh* 17.

[u] *Iob.* 33. 23 *Rom.* 10. 14.

[y] *Coloſſ.* 2. *verſ.* 2. *Rom.* 14. 14

VII.

Although both elect and reprobate may be enlightened to know the word of God: yet the elect in this thing goe farre beyond all reprobates: for it is speciallie saide of them, [a] that GOD is their *schoole-master*, that *hee softneth* their stonie hearts, and maketh them pliable, that *he draweth* them, that he *openeth their senses, hearts, eares, understandings:* that the holie Ghost is their *anoyntment*, and their *eye-salue*, to cleare the eyes of their minde, to conceaue the mysteries of Gods worde. And the difference of illumination in them is threefold.

a *Ioh.* 6.25. *Ezek.* 11.19. *Esay.* 50.5. *Psal.* 40.6. *Psal.* 119. 18. *Apo.* 3.18. 2. *Ioh.* 2.27.

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a general and confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for [b] it is ioyned with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceaue more than any Christian heart can feele: and this is to bee seene in [c] Paule, who vseth not onely to deliuer the poynts of Gods word in generall manner, but also setteth them downe specially in his owne experience. So that the enlightning of the reprobate may bee compared to the sight of the *blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man,

b *Phil.* 1.9.

c *Gal.* 5.17. *cum Rom.* 7.23. *et Ro.* 3. *cum Ro.* 8 38.

* *Mar.* 8.24. 25.

man, who afterwarde ſawe men a farre off cleerely.

II. Secondly, the knowledge of the wicked [d] puffeth them vp, but the knowledge of the godly humbleth them. d 1. *Cor.* 8. 2. & 14. 23

III. Laſtly, the elect, beſides the knowledge of Gods word, haue [e] a free and franke heart to performe it in their liues and conuerſations, which no reprobate can haue: for their illumination is not ioyned with true and ſincere obedience. By this it is eaſie to diſcerne of the illumination of Anabaptiſts, or Familiſts, and many other, which brag of the ſpirit. e *Pſal.* 40. 6 2. *Tim.* 3. 5. *Tit.* 1. 16.

VIII.

The ſecond is the ſight of ſinne ariſing of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, ſaying, [f] *Know thine iniquitie, for thou haſt rebelled againſt the Lord thy God, &c.* The chiefe cauſe of the ſight of ſinne is Chriſt by his holie ſpirite, [g] *who detecteth the thoughts of many hearts, and iudgeth the worlde of ſinne.* The manner of ſeeing our ſinnes muſt bee, to knowe them particularly: for the vileſt wretch in the world can generally and confuſedly ſay, *hee is a ſinner:* but that the ſight of ſinne may be effectuall to ſaluation, it muſt bee more ſpeciall and diſtinct euen in particular ſinnes: ſo that a man may ſay with Dauid, [h] *My ſinnes haue taken ſuch hold of mee that I am not able to looke vp: they are more in* 2. *Sight of ſinne.* f *Iere.* 3. 13. g *Luk.* 2. 25 *Ioh.* 16. 8. h *Pſal.* 40. 12

number, than the haires of mine head: therefore my heart hath failed mee. Agayne, a man must not barely see his particular sinnes, but he must also see the circumstances of them, as namely the fearefull curses and iudgements of GOD, which accompanie euerie sinne: for the consciences of many tell them of their sins in particular, yet they cannot bee humbled for them, and leaue them; becauſe they haue not seene that vgly tayle of the curse of God, that euerie sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe; This was the practise of the children of Israel in affliction. [i] *Let vs trie (say they) and search our waies, and turne agayne to the Lord.* And Dauid giueth the same counsell to Saules Courtiers. [k] *Tremble & sinne not, examine your owne heart on your bed, and be still.* This examination must be made by the commandements of the lawe, but speciallie by the tenth, which ransacketh the heart to the very quicke: and was the meanes of Paules conuersion. For hee being a proude Pharisie, [l] this commaundement shewed him some sinnes, which otherwise he had not knowne, and *it killed him*, that is, it humbled him. If so bee it, that after examination a man cannot finde out his sinnes (as no man shall find out all his sinnes, for [m] the heart of

i *Lame.* 3. *Vers.* 40.

k *Psal.* 4. *Vers.* 4.

l *Rom.* 7. *Vers.* 7. 10.

m *Iere.* 17. *Vers.* 9.

of man is a vaſt gulfe of ſinne, without eyther bottome or bancke, and hath infinite hidden corruptions in it) then hee muſt in a godly iealouſie, ſuſpect himſelfe of his vnknown ſinnes: As Dauid did, ſaying, [u] *Who can vnderſtande his faults? cleanſe me from my ſecret faults.* And as Paule did, [o] *I know nothing by my ſelfe, yet am I not thereby iuſtified.* And good reaſon it is why men ſhould ſuſpect themſelues of thoſe ſinnes which as yet they neuer ſawe in themſelues, [p] for *that which is highly eſteemed amõgſt men, is abomination in the ſight of God:* and the very [q] *Angels are not cleane in his ſight.*

[u] *Pſal.19. Verſ.12.*
[o] *1.Cor.4.4*
[p] *Luk.16. Verſ.15.*
[q] *Iob.4 18.*

X

The third is a ſorrowe for ſinne, which is a payne and pricking in the heart ariſing of the feeling of the diſpleaſure of GOD, and of the iuſt damnation which followeth after ſinne. This was in the [r] Iewes after Peters firſt Sermon: and in Habacuck at the hearing of Gods iudgements: [ſ] *When I heard* (ſaith he) *my bellie trembled: my lips ſhooke at thy voyce: rottennes entered into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrowe is called *the* [t] *ſpirit of bondage to feare:* becauſe when the ſpirite hath made a man ſee his ſinnes, he ſeeth further the curſe of the law, and ſo he finds himſelfe to bee in bondage vnder Sathan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten

3. *Sorrowe for ſinne.*
[r] *Act.2.37.*
[ſ] *Habba.3. Verſ.16.*
[t] *Rom.8.15*

with feare and trembling, through the consideration of his helliſh and damnable eſtate.

a *Iob* 30. *Verſ.* 30. b *Lame.* 1. 20 & 2 11 *Oſea* 11.8. c *Pſal.* 32.4.

This ſorrowe if it continue and increaſe to ſome great meaſure, hath certain Symptomes in the bodie, [a] as burning heate, [b] rowling of the intrals, [c] a pining and fainting of the ſolide parts.

XI.

1 In the feeling of this ſorrowe, three things are to bee obſerued. The firſt, all men muſt looke that it be ſeriouſly and ſoundly wrought in their hearts: for looke as men vſe to breake hard ſtones into many ſmall peeces and into duſt: ſo muſt this feeling of Gods anger for ſinne bruſe the heart of a poore ſinner & bring it to nothing. And that this may ſo be, ſorrowe is not to bee felt for a brunt, but very often before the ende of a mans life. The godlie man [d] *from his youth ſuffereth the terrors of God.* Iacob wreſtling with the Angell gets the victorie of him, [e] but yet hee is faine to goe halting to his graue, and traile one of his loynes after him continually. [f] The paſchall Lambe was neuer eaten without ſowre hearbes, to ſignifie that they which will be free from the wrath of God by Ieſus Chriſt, muſt feele continuallie the ſmart and bitternes of their owne ſinnes. The

d *Pſal.* 88. *Verſ.* 15. e *Gen.* 32. *Verſ.* 25. f *Exo.* 12.8. *Zach.* 12.10

2 ſecond, all men muſt take heed, leſt when they are touched for their ſinnes, they beſnare their owne conſciences; for if the ſorrowe be ſome-

what

what ouer ſharpe, they ſhall ſee themſelues euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, hee ſhall finde it a moſt hard matter to bee freed from it, without the merueilous power and ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe, and anguiſh of ſoule ſhall neuer eſcape it, as may appeare in Caine, Saule, Achitophel, Iudas, and now of late in Iohn Hoffmeiſter a Monk, and Latomus, who for the ſpace of certaine daies neuer left crying that he was damned, becauſe that hee had wilfully perſecuted the Goſpell of Chriſt, and ſo hee ended his life. Therefore moſt worthie is Paules counſell for the moderating of this ſorrowe: g *It is ſufficient* (ſaith he) *vnto the inceſtuous man that hee was rebuked of many, ſo that now contrariwiſe ye ought rather to forgiue him and comfort him, leſt he ſhould bee ſwallowed vp of ouermuch heauines.* And further hee giueth another reaſon, which followeth, *leſt Sathan ſhould circumuent vs: for we are not ignorãt of his* o *enterpriſes.* And indeed common experience ſheweth the ſame, that when any man is moſt weake, then Sathan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which 3 are humbled haue not like meaſure of ſorrow, but ſome more, ſome leſſe. Iob felt the hand of

g 2. Cor. 2. verſ. 6. 7.

o Or policies

God in exceeding great meaſure, when he cried, [h] *O that my griefe were well weied, and my miſeries were layd together in the ballance, for it would be now heauier than the ſand of the ſea, therefore my words are now ſwallowed vp, for the arrowes of the Almightie are in me, and the venome thereof doth drinke vp my ſpirite, and the terrors of God fight againſt mee.* The ſame did Ezechias, when on his death bed he ſayd, [i] *He brake all my bones like a Lyon, and like a crane or a ſwallowe, ſo did I chatter, I did mourne like a doue, &c.* Contrariwiſe, the theefe vpon the Croſſe, and Lydia in her conuerſion neuer felt any ſuch meaſure of griefe, for it is ſaid of her, that *God* [k] *opened her hart to be attentiue to that which Paule ſpake*, and preſently after ſhe intertained Paule & Silas cheerefully in her houſe, which ſhe could not haue done if ſhe had been preſſed downe with any great meaſure of ſorrowe: neyther are any to diſlike themſelues, becauſe they are not ſo much humbled as they ſee ſome others; for GOD in great wiſedome giueth to euery one which are to be ſaued, that which is conuenient for their eſtate. And it is often ſeene in a feſtered ſore that the corruption is let out as well with the pricking of a ſmall pin, as with the wide lance of a Raſer.

h *Iob.6.3.*

i *Eſai.38. verſ.13.14.*

k *Act.16 14*

XII.

4. Good deſpaire.

The fourth thing in true humiliation is an holie deſperation: which is when a man is wholly

wholly out of all hope euer to attaine ſaluation by any ſtrength or goodneſſe of his own: ſpeaking and thinking more vilely of himſelfe than anie other can doo; and heartely acknowledging himſelfe to haue deſerued not one onely but euen tenne thouſand damnations in hell fire with the diuell and all his Angels. This was in Paule, when he ſayd of himſelfe that he was the [u] *chiefe of all ſinners.* This was in Daniel, when in the name of the people of Iſrael hee praied and ſaid, [x] *O Lord, righteouſnes belongeth vnto thee, and to vs open ſhame, as appeareth this day, &c.* the ſame was in the prodigall childe, who ſayd, [y] *Father, I haue ſinned againſt heauen and againſt thee, and I am no more worthy to bee called thy ſonne.* Laſtly, it was in *Ezra,* [*] who ſayde, *O my God I am confounded, and aſhamed to lift vp mine eyes vnto thee my GOD: for our iniquities are increaſed ouer our head, and our treſpaſſe is growen vp vnto the heauen.*

u 1. *Tim.* 1. *Verſe* 15.

x *Dan.* 9. 7.

y *Luk.* 15. *Verſe.* 19.

* *Ezr.* 9. 6.

XIII.

Manie are of opinion that this ſorrowe for ſinne is nothing els but a Melancholike paſſion: but in trueth the thing is farre otherwiſe, as may appeare in the example of Dauid: who by al coniectures was leaſt troubled [z] with melancholie, and yet neuer any taſted more deeply of the ſorrowe and feeling of Gods anger for ſinne than hee did, as the booke of Pſalmes de-

Sorrow for ſinne Melancholie.

z 1. *Sam.* 16 *Verſe* 12.

declareth. And if any desire to know the diffe-
1 rence, they are to bee discerned thus. Sor-
row for sinne may bee where health, reason,
senses, memorie and all are sound: but Me-
lancholike passions are where the body is vn-
sound, and the reason, senses, memorie, dul-
2 led, and troubled. Secondly, sorrow for sinne
is not cured by any Phisicke, but onely by the
sprinkling of the blood of Iesus Christ: Me-
lancholike passions are remooued by Phisicke,
3 diet, musicke and such like. Thirdly, Sor-
row for sin riseth of the anger of GOD, that
woundeth and pierceth the conscience: but
Melancholike passions rise onely of meere i-
maginations strongly conceiued in the braine.
4 Lastly these passions are long in breeding, and
come by little and little: but the sorrowe for
sinne vsually commeth on a sodaine as lighte-
ning into a house. And yet howsoeuer they
are differing, it must bee acknowledged that
they may both concurre together: so that the
same manne which is troubled with Melan-
cholie, may feele also the anger of GOD for
sinne.

XIIII.

Thus it appeareth how GOD maketh the heart fitte to receiue fayth, in the next place it is to be considered how the Lord causeth faith to spring and to breede in the humbled heart.

For

For the effecting of this ſo bleſſed a work, God worketh foure thinges in the heart. Firſt, when a man is ſeriouſly humbled vnder the burden of his ſin, the Lorde by his ſpirite makes him lift vp himſelfe to conſider and to ponder moſt diligently the great mercie of God offered vnto him in Chriſt Ieſus. After the conſideration of Gods mercie in Chriſte: hee comes in the ſecond place to ſee, feele, and from his heart to acknowledge himſelfe to ſtand in neede of Chriſt, and to ſtand in neede of euerie droppe of his moſt precious blood. Thirdly, the Lorde ſtirreth vp in his heart a vehement deſire and longing after Chriſt and his merites: this deſire is compared to [a] thirſt: which is not onely the feeling of the dryneſſe of the ſtomack, but alſo a vehement appetite after drink, and Dauid fitly expreſſeth it when hee ſayeth; [b] *I ſtretched forth my handes vnto thee: my ſoule deſireth after thee as the thirſtie lande.* Laſtly, after this deſire he beginnes to pray, not for any worldly benefite, but onely for the forgiuenes of his ſinnes, crying with the poore Publican, *O God be mercifull to me a ſinner.* Now this prayer, it is made, not for one day onely, but continually from day to day: not with the lippes, but with greater ſighes and groanes of the heart than that they can be expreſſed with the tongue. Now, after theſe deſires and praiers for Gods mercie, ariſeth in the heart a liuely aſſu-

1. *Conſideration of Gods mercy.*

2. *Feeling of the want of Chriſt.*

3. *Deſire.*

a *Reue.* 21. verſe. 6. *Iſay.* 55. 1. *Luk.* 1. 53.

b *Pſal.* 143. verſe. 6.

4 *Praier for the pardon of ſinne.*

A liuely aſſurance.

assurance of the forgiuenes of sinne. For God who cannot lie, hath made his promise, [c] *Knock, it shall be opened*: and againe: *Before they call I will aunswere, and while they speake I will heare.* Therfore when an humbled sinner comes crying and knocking at his mercie gate for the forgiuenes of sinne, either then or shortly after the Lorde worketh in his heart a liuely assurance thereof. And [d] whereas he thirsted in his heart, being scorched with the heat of Gods displeasure beating vpon his conscience, Christ Iesus giueth him to drink of the wel of the water of life freely: and hauing dronken thereof, hee shall neuer be more a thirst, but shall haue in him a fountaine of water springing vp into euerlasting life.

c *Matth.* 7. *Esay.* 65.24

d *Re.* 21.6. *Ioh.* 4.14.

XV.

For the better vnderstanding of this, that God worketh *sauing faith* in the heart of man after this manner; it must bee obserued that a sinner is compared * to a sick man ofte in the scriptures. And therefore that the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his bodie before he can be cured of it, he must see it, feele paine of it, and be in a feare least it bring him into daunger of death: after this he shall see himself to stand in need of Phisick, & he longeth til he be with the Phisitian: when he is once come to him, he desireth him of all loues to help him:

* *Luk.* 4.18. *Matth.* 9.11 12.

&

& to ſhew the beſt skill he can: he wil not ſpare for any coſt: then hee yeelds himſelfe into the Phiſitians hands, perſwading himſelfe, that by Gods bleſſing he both can and will helpe him: after this he comes to his former health againe. On the ſame manner, euery man is wounded with the deadly wound of ſin at the very heart: and he that would be ſaued & eſcape damnation, muſt ſee his ſinne, be ſorrowfull for it, and vtterly deſpaire of his owne ſtrength to attaine ſaluation thereby: furthermore hee muſt ſee himſelfe to ſtand in neede of Chriſt, the good Phſitian of his ſoule, and longe after him, and crye vnto him with deepe ſighes and grones for mercie: after this, Chriſt Ieſus will temper him a plaſter of his owne hearte blood; which being applied, hee ſhall finde himſelfe reuiued, and ſhall come to the aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when hee repented of his adulterie and murther. Firſt, GOD made him ſee his ſinnes, for he ſaith, [c] *I knowe mine iniquities, and my ſinnes are euer before mee.* Secondly, hee felt Gods anger for his ſinnes, [f] *make me* (ſaith hee) *to heare ioy and gladnes, that the bones which thou haſt broken may reioyce.* Thirdly, he vtterly deſpaired of his owne ſtrength, in that he ſaid, [g] *ſtabliſh me with thy free ſpirit*; ſignifiyng thereby, vnleſſe the Lord would ſtay him with his glorious power, he ſhould run headlong to his owne

[c] *Pſalm.* 51. *Verſ.* 3.

[f] *Verſe* 8.

[g] *Verſ.* 12.

owne confuſion. Fourthly, hee comes to ſee himſelfe ſtand in great neede of Gods fauour: h one mercie will not content him: he prayeth for the whole innumerable *multitude of his mercies*, to bee beſtowed on him, to doo away his iniquities. Fiftly, his deſire and his prayer for the forgiueneſſe of his ſinne, are ſet downe in the whole Pſalme. And in his prayer hee gathereth ſome comfort and aſſurance of GODS mercie towards himſelfe, in that hee ſayth, *the ſacrifices of GOD are a contrite ſpirite:* i *a contrite and broken heart O GOD, thou wilt not deſpiſe.* Agayne, the like appeareth in Dauid, Pſalm. 32. verſe 3. *When I held my toung, my bones conſumed in my roring al the day. 4. For thy hand was heauy vpon me day and night: my moyſture was turned into the drought of ſummer. Sela. 5. I confeſſed my ſinnes vnto thee, neither hidde I mine iniquityes: I ſayde, I will confeſſe agaynſt my ſelfe my wickedneſſe vnto the Lorde, and thou forgaueſt the iniquitie of my ſinne.* To this purpoſe is the example of R. Glouer, Martyr, who beeing ſomewhat troubled at his enteraunce into priſon, teſtifieth thus of himſelfe. *So (ſayeth hee) I remayned without any further conference of anye man by the ſpace of eyght dayes, and till the Biſhoppes comming: in which time I gaue my ſelfe continually to prayer and meditation of the mercifull promiſes of GOD, made to all*

h Verſ. 1.

i Verſe 17.

all without exception of perſon, that call vppon the name of his deare ſonne IESVS Chriſt. I founde in my ſelfe daylie amendment of health of bodie, increaſe of peace of conſcience, and many conſolations from GOD by the helpe of his ſpirite: and ſometimes as it were a taſte and glimmering of the life to come: all for his onely Sonne Ieſus Chriſts ſake.

XVI.

There are diuers degrees and meaſures of this vnfayned fayth, according as there bee diuers degrees of Chriſtians: ſome [p] are yet in the wombe, and haue *their mother* the Church *traueling of them*: ſome [q] are *newe borne babes feeding on the milke* of the word: ſome are [r] *perfect men in Chriſt, come to the meaſure of the age of the fulnes of Chriſt.*

Degrees of fayth.
p *Reuel.12. verſ.2. Gal.4. verſ.19.*
q *1 Cor.3. verſ.2.*
r *Eph.4. verſ.13.*

XVII.

The leaſt meaſure of fayth that any Chriſtian can haue, is compared to the [s] *graine of muſtard ſeede*, the leaſt of all ſeedes: and to *flaxe* [t] that hath fire in it, but ſo weake that it can neither giue heate nor light, but only maketh a ſmoake, and is called by the name of a [u] *little fayth*: & it may be thus deſcribed, when a man of an humble heart dooth not yet feele the aſſurance of the forgiuenes of his owne ſinnes, and yet he is perſwaded they are *pardonable*, deſiring that they might bee pardoned: and

The leaſt meaſure of faith.
s *Math.17. 20.*
t *Eſai.43.2.*
u *Matth.8. 25*

and therefore prayeth to God, that he would pardon them, and giue him ſtrength to leaue them.

XVIII.

A little faith may more plainely be knowen by conſidering of theſe foure poynts: firſt that it is onely in his heart, who is humbled for ſinne: x *for the Lord dwelleth with him that is of a contrite and humble ſpirite, to receiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man eſpecially at the time of his conuerſion, and calling to Chriſt, after which hee is to growe from faith to faith. Thirdly, this faith though it *bee in* the heart, yet it is not ſo much *felt in* the heart: this was in Dauid at ſome times, y *my God, my God, why haſt thou forſaken mee*, ſayth he? The firſt words *my God, my God*, are ſpeeches of fayth: yet the latter, *why haſt thou forſaken me*, ſhewe that then hee had no feeling of Gods mercie. A little fayth then is in the heart of a man, as in the ſpring time the fruite is in the bud, which yet appeareth not, but onely hath his nature and ſubſtance in the bud. Laſtly, the beginnings and ſeeds of this faithe are three.

x *Eſay.* 51. *Verſe.* 17.

y *Pſal.* 22. *Verſe.* 1.

The firſt is a perſwaſion, that a mans owne ſinnes are pardonable: this perſwaſion though it be not faith, yet it is a good preparation to faith: For the wicked cut themſelues off quite from

1. *A perſwaſion that ſin is pardonable.*

from Gods mercie, in that with Cain [a] they ſay, their ſinnes are greater, than that they can be forgiuen. The ſecond is a deſire of the fauor and mercie of God in Chriſt, and of the meanes to attaine te that fauour. [b] This deſire is a ſpeciall grace of God, and it hath the promiſe of bleſſednes; and it muſt bee diſtinguiſhed from that deſire which wicked men haue: who though they deſire life eternall, as Balaam did, yet they cannot ſincerely deſire the meanes, as faith, repentance, mortification, &c. The third is praier for nothing in this world, but onely for the forgiuenes of their ſinnes with great ſighes and grones, from the bottome of the heart, which they are not able to expreſſe, as they feele them. Now this heartie praying and deſire for the pardō of ſinne can neuer come from the fleſh but onely from the ſpirit, who [c] ſtirreth vp theſe heauenly motions of longing, deſiring, ſighing after remiſſion of ſinne, and all other graces of God, which hee beſtoweth vpon his children. And where the ſpirite of Chriſt dwelleth there muſt needs be faith, for [d] Chriſt dwelleth in the hearts of the faithfull by faith. Therefore as Rebecca, * when ſhee felt the Twins ſtriue in her wombe, though it pained her, yet ſhe knewe, both that ſhee had conceaued, and that the children were quicke in her: ſo they who haue theſe motions, and holy affections in them before mentioned may aſſure themſelues,

a *Gen.* 4. 13.

2 *A deſire of reconciliation to God in Chriſt for ſinne.*

b *Matt* 5. 6. *Luk* 1. 53. *Pſa.* 145 19 *Pſal.* 10. 17 *and* 38 9. *Num.* 23 9.

3 *Praier for pardon.*

c *Ro.* 8. 25.

d *Eph.* 3. 17.

* *Ge.* 25. 22.

that the ſpirit of God dwelleth in them, and conſequently that they haue faith though a weake faith.

XIX.

Examples of this ſmall faith are euident in the Apoſtles, who though [e] they beleeued that Chriſt was the ſauiour of the world, yet they [f] were ignorant of his death and reſurrection, which are the chiefe meanes of ſaluation. After his reſurrection they were ignorant of his aſcenſion, and of his ſpirituall kingdome, for they dreamed [g] of an earthly kingdome; and at his death they all fled from him, and Peter fearefully denied him. They being in this eſtate are not ſaide to haue no faith, but to be of [h] little faith. Another example wee haue in Dauid, who hauing continued a long ſpace in his two great ſinnes adultery and murther, was admoniſhed thereof by Nathan the Prophet: being admoniſhed he cõfeſſed his ſinnes & ſtraight way Nathan declared vnto him from the Lord the forgiuenes of thẽ. Yet afterward Dauid humbleth himſelfe, as it appeareth in the 51. Pſalme, and praieth moſt earneſtly for the forgiuenes of thoſe & all other his ſins, euen as though it had not been true, that they were forgiuen, as Nathan tolde him: The reaſon is: howſoeuer they were remitted before God, yet Dauid at his firſt repenting of them felt none aſſurance in his heart of the forgiuenes of them, onelie he

[e] *Matth.16*

[f] *Matth.17. 23. Luke 9. 45.*

[g] *Act.1.6.*

[h] *Mat.8.25*

hee had a perſwaſion, that they might bee pardoned. And therefore hee vehementlie deſired and praied to the Lorde, to remitte them, and to ſanctifie him anew. This then being the leaſt meaſure of faith, it muſt bee remembred, that he who hath not attained to it, hath as yet no ſauing faith at all.

XX.

The greateſt meaſure of faith is *a full perſwaſion of the mercie of God.* For it is the ſtrength and ripenes of faith. Rom. 4. verſe. 20. 21. *Abraham not weake in faith, but being ſtrengthned in the faith, was fullie perſwaded, that he who had promiſed was able to doo it:* This full aſſurance is when a man can ſay with Paule, *I* [i] *am perſwaded that neither life nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lorde.* And leaſt any ſhould thinke, this ſaying is peculiar to Paule, he *teſtifieth of himſelfe that for this cauſe hee was receaued to mercie, that hee might be an *example to* thē which after ſhould beleeue in Chriſt to life eternall: and the whole Church, in the Cantic. vſeth the ſame in effect: ſaying, [k] *Loue is as ſtrong as death, iealouſy is as cruel as the graue, the coles therof are fiery coles, & a vehement flame. Much water cānot quench loue, neither cā the flouds drowne it: if a mā ſhould*

The greateſt meaſure of faith.

[i] *Rom. 8. 38.*

* *1. Tim. 1. 16.*

[k] *Cant. 8. Verſe 6. 7.*

giue all the substance of his house for loue, they would contemne it.

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paule declareth to the Romans: [l] in afflictions God *sheds abroad his loue in their heartes, by the holy Ghost, which is giuen to them*; but how? From afflictions ariseth *patience*, from *patience* commeth *experience*, from *experience hope*, & *hope* neuer maketh ashamed, or disappointeth him of eternall life. This is euident in Dauids practise: [m] *Doubtlesse, saith hee, kindenes and mercie shall follow me all the daies of my life, and I shall liue a long season in the house of the Lord.* Marke this his resolute perswasion: and consider how he came vnto it: namely by experience of Gods fauour at sundry times, and after sundrie manners. For before hee set downe this resolution, hee numbred vp diuers benefites receaued of the Lord: that [n] *he fed him in greene pastures, and led him by the refreshing waters* of Gods worde: that he *restoreth him and leadeth him* in the pathes of righteousnes: that hee strengtheneth him in great dangers, euen of death, and preserueth him, that in despight of his enemies, he enrich-

l *Rom.* 5. *Vers.* 45.

m *Psal.* 23. *Vers.* 6.

n *Psalm.* 23 2, 3, 4.

ed

ed him with many benefits. By meanes of all theſe mercies of God beſtowed on him, hee came to bee perſwaded of the continuance of the fauour of God towards him. Againe Dauid ſaid before King Saul, o *Let no mans heart faile him becauſe of Goliah : Thy ſeruant will goe and fight with the Philiſtine.* And Saule ſaide p to Dauid : *Thou art not able to goe againſt this Philiſtine to fight with him: for thou art but a boy, and hee is a man of warre from his youth.* Dauid anſwered, he was able to fight with, and to ſlaie the vncircumciſed Philiſtine. And the grounde of his perſwaſion was taken from experience: for thus hee ſaid : q *Thy ſeruant kept his fathers ſheepe, and there came a Lyon, and likewiſe a Beare, and tooke a Sheep out of the flock, And* r *I went out after him and ſmote him, and tooke it out of his mouth, and when hee aroſe againſt mee, I caught him by the beard, and ſmote him and ſlewe him.* ſ *So thy ſeruant ſlew both the Lyon and the Beare : Therefore this vncircumciſed Philiſtine ſhall be as one of them, ſeeing hee hath railed on the hoaſt of the liuing God.* The like proceeding muſt be in matters concerning eternall life. Little Dauid reſembleth euery Chriſtian : Goliah and the armie of the Philiſtines reſembleth Sathan and his power. Hee therefore that will bee reſolued, that he ſhall be able to ouercome the gates of hell, and attaine to life euerlaſting, muſt long keepe watch and

o 1. Sam. 17 32.
p Verſ. 33.
q Verſ. 34.
r Verſ. 35.
ſ Verſ. 36.

ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it; yea hee must haue experiences of Gods power strengthning him in many temptations, before he shall bee fullie assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it self: now followe the fruits and benefits of faith. By meanes of this speciall faith, the elect are truely [a] *ioyned* vnto Christ, and haue an heauenly *communion* and fellowship with him, and therefore doo [b] in some measure inwardly feele his holie spirite mooving and stirring in them, as Rebecca felt the Twins to stirre in her wombe. Christ is as [c] the *head in the bodie*: euery beleeuer as a member of the same bodie: now as the head giueth sense and motion to the members, and the members feele themselues to haue sense, and to moue by meanes of the head, so dooth Christ Iesus reuiue and quicken euery true beleeuer, and by his heauenly power maketh him to doo the good which hee dooth. [d] And as from the stock, sappe is deriued to the grift, that it may liue and growe, and bring foorth fruite in his kinde: so doo all the faithfull that are grafted into Christ the true Vine. And as the graft loseth his wilde nature, and is changed into the nature of the stocke, and bringeth forth good fruite, so in like manner it is with them that are in

a *Ephe.*3.17 *Vnion with Christ.*
b *Eph.*3.20. *Ephes.*1.19. 1.*Cor.*13. 16.
c *Eph.*1.22. 23. *Communion with Christ.*
d *Rom.*6.4. 5. *Ioh.*15.1,2. *Ephe.*4.13. 16.

in Christ, who by little and little are wholly renewed [c] from euill to good. [c] *Act.* 15.9.

XXIII.

The elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption, Sanctification. Iustification* is, when the elect being in themselues rebellious sinners, and therefore firebrands of hel fire, and Gods owne enemies, [f] yet by Christ they are accepted of the Lord as perfectly pure and righteous before him. [f] 1. *Cor.* 1. 30. 2. *Cor.* 5. 21.

XXIIII.

This Iustification is wrought in this maner. Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengance. In sinne, there are three things which are hurtful to man: the first is *Condemnation*, which commeth of sinne: the second is, *actuall disobedience* of the lawe in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. [a] Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former euils. First, *the sufferings of Christ* vpō the Crosse, sufficient for all mens sinnes. Secondly, *the obediēce of Christ* in fulfilling the lawe. Thirdly, *the perfect holines* of the humane nature of Christ: these are three soueraigne medicins to heale *Iustificatiō.* [a] *Luk.* 1. 35. *Coloss.* 2. 9. *Ioh.* 4. 14. *Mar.* 2. 17.

all wounded consciences: and they are as three running streames of liuing water to bathe and to supple the bruised and contrite heart. [b] Now commeth faith, and first laieth hold of the sufferings of Christ, and so a sinner is freed from the *punishment* and *guilt of sinne*, and from eternall damnation, and thus the first deadly wound is cured. [c] Againe, faith laieth holde of the perfect obedience of Christ, in fulfilling the Lawe, and thus the second wound is cured. [d] Thirdly, faith applieth the *holines of Christs humane nature* to the sinner, and then his nature is accepted of God as perfectly sanctified, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousnes of Christ imputed to him.

b *Colos* 2.14 *Gal.*3.13. *Ephe.*1.7.

c *Rom.*4.18. 19 *Matt.*3.15. *Phil.*2.8. *Esa.*53.11.

d *Rom.* 8.1, 2,3. *Joh.*17.19.

XXV.

From true iustification, proceede [e] many other benefits, and they are either outward, or inward. Outward benefites are three. The [f] first is *Reconciliation*, by which a man iustified is perfectly reconciled to God; becauſe his sinne is done away, and he is arrayed with the perfect righteousnes of Christ. The [g] second is, that afflictions to the faithfull are *no punishments* for sinne, but onely fatherly and louing *chastisements*. For the guilt and punishment of sin was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one faulte twise, once in Christ, and

e *Rom.*5.1, 2,3,4,5,6. 1 *Reconciliation.*

f 2.*Cor.*5.18

g *Rom.*5.10 11. 2.*Cor.*6.9. *Heb.*12.6. 2.*Sa.*7.14. 2.*Sam.*12. 13,14. 2 *Afflictions onely chastisements.*

and the ſecond time vpon the Chriſtian: which thing dooth not agree with his iuſtice: it remaineth therefore that afflictions are onelie corrections in the faithfull. The third benefit is, that the man iuſtified dooth h *deſerue* and *merite at Gods hands* the Kingdome of Heauen. For being made perfectlie righteous in Chriſt, hee muſt needes *merite eternall life in and by the merites of Chriſt.* And therefore Paule called it the *iuſtification of life.* Rom. 5. 18.

3 *Merite in Chriſt.*
h *Matth.* 19 28, 29. *Apoc.* 22. 12 *and* 21. 6.

XXVI.

Inward benefits proceeding from iuſtification, are thoſe which are inwardlie felt in the heart, and ſerue for the better aſſurance of iuſtification, and they are principallie fiue. The firſt is, *Peace and quietneſſe of conſcience.* As all men naturallie in Adam are corrupt, ſo all men naturallie haue corrupt and defiled conſciences, accuſing them and arraigning them before Gods iudgement for their ſinnes: in ſuch wiſe that euery ſuſpition of death and feare of imminent danger maketh a naturall man ſtand agaſt at his wittes end, knowing not what to do: e but by faith in Chriſt, the Chriſtian is perſwaded of remiſſion of his ſinnes, and ſo the diſquietnes of his conſcience is appeaſed, and hee hath an inward peace in all extremities, which cannot be taken from him.

I. *Peace of conſcience.*
e *Heb.* 10. 22 *Rom* 5. 1. *Rom.* 15. 16

XXVII.

XXVII.

A difference betweene a dead conscience and a quiet conscience.

The slumbring and dead conscience is much like to the good conscience pacified, and many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himself, whether his conscience was afflicted with the sense of Gods iudgements, and pressed downe with the burden of his sinne before hee came to that quietnes: for then hee may be in good hope, that it was the Spirite of God who brought that peace, because GOD hath promised [f] *That he will dwell with the humble and contrite, to reuiue and quicken them.* But if hee haue alwaies had that peace from the beginning of his dayes, hee may easilie deceaue himselfe, by taking the numnesse and securitie of a defiled conscience, for true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedeth. [g] For if it come from any thing else but from the certaintie of the remission of sinne, it is no true peace: as many, flattering themselues in sinne, and dreaming of a pardon, are thereupon quieted, and the Diuell is readie enough to put this into their mindes: but this can bee no true peace. Thirdlie, let him examine himselfe, if hee haue a care to keepe a good conscience: which if hee haue, hee hath also receiued from the Lord a good and a quiet conscience. [h] For

[f] *Ioh.7.37. Esay.57.15*

[g] *Rom.5.1. Heb.9.14.*

[h] *Act.23.1. and 24.16.*

if

if God beſtowe vpon any man a gift concerning his ſaluation, hee giueth him alſo a care to keepe it.

XXVIII.

The ſecond inward benefit is [i] *An entrance into Gods fauour*, & a perſeuerance in it, which is indeede a wonderfull benefite. When a man commeth into fauour with his Prince, then hee is bolde to come vnto his Prince, and he may haue free acceſſe vnto his preſence, and hee may ſue to his Prince for any benefite or preferment whereof hee ſtandeth in neede, and may obtaine it before any other: ſo they which are in Gods fauour, by reaſon that they are freelie pardoned, and iuſtified in Chriſt, doo boldlie approach into Gods preſence, and they are readie to aske, and ſure to obteine any benefite that is for their good. [k] The third is *a ſpirituall ioye in their hearts*, euen then when they are afflicted: becauſe they looke certainelie to obtaine the kingdome of Heauen. The fourth is [l] that *the loue of God is ſhed in the hearts* of the faithfull by the holie Ghoſt: that is, that the holie Ghoſt dooth make the faithfull very euidentlie to feele the loue of God towards them, and dooth as it were, fill their hearts with it.

II.
i *Eph.3.12. Rom.5.2.*
2 *Entrance with boldnes into Gods preſence.*
III.
k *Rom.5.3. and 14.17.*
3 *Ioye.*
IIII.
4 *Feeling of Gods loue.*
l *Rom.5.5.*

XXIX.

The ſecond maine benefit is [a] *Adoption* whereby they which are iuſtified, are alſo accepted of

a *Ioh.1.12. Gal.3.26.*

1. of God as his owne Children. From *Adoption*
*Heb.*2.11. proceede many other benefits. First the elect
12. Childe of GOD hereby is *made a brother to*
2. *Christ.* Secondly, hee is a King and the king-
1.*Pet.*2.9. dome of Heauen is his inheritance. Thirdly,
3 he *is Lord ouer al creatures,* saue Angels. Fourth-
*Heb.*67,8. ly, the holy *Angels minister* vnto him for his
4. good: they garde him and watch about him.
1.*Cor.*3.22. Fiftly, all things, yea grieuous afflictoins and
Heb 1.14. sinne it selfe, turne to his good; though in his
5 owne nature it be neuer so hurtfull: [b] and there-
*Rom.*8.28. fore death (which is most terrible) vnto him is
2.*Cor.*12.7. no entrance into hell, but a narrowe gate to let
b *Heb.*2.15. him into euerlasting life. Lastly, being thus a-
1.*Cor.*15. dopted, he may looke for comfort at Gods hand
54. answerable to the measure of his affliction: as
6. God hath promised.
*Rom.*5.5.
1.*Cor.*10.
10.

XXX.

Assurance of adoption. The inwarde assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart and conscience sanctified, by the sprinckling of the bloud of Christ. Now, because it commeth to passe that the testimonie of our spirit is feeble and weake, God of his goodnes hath giuen his owne spirit to bee a fellowe witnes with our spirit: for the elect haue in themselues the spirite of Iesus Christ, testifying vnto them and perswading them that they are the adopted children of God. [c] For this cause the holy Ghost is called the *spirit of adoption,* because

The spirit of adoption.

c *Ro.*8.16. *Gal* 4.6. 1.*Pet.*3.21.

cauſe it worketh in vs the aſſurance of our adoption: [d] and it is called a pawne or earneſt. For as in a bargaine, when part of the price is paied in earneſt, then aſſurance is made, that men will pay the whole: ſo when the childe of God hath receiued thus much from the holie Ghoſt to bee perſwaded that he is adopted and choſen in Chriſt, hee may bee in good hope, and hee is alreadie put in good aſſurance, fullie to inioye eternall life in the Kingdome of Heauen.

[d] 2. *Cor.* 1. 21.

[e] Indeede this teſtimonie is weake in moſt men, and can ſcarce bee perceiued: becauſe moſt Chriſtians, though they may be olde in reſpect of yeres, yet they are babes in Chriſt, and not yet come to a perfect grouth: and may finde in themſelues great ſtrength of ſinne, and the graces of God to bee in ſmall meaſure in them. And againe, the children of God being moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the holy Ghoſt is felt moſt euidently. But a reprobate cannot haue this teſtimonie at all: though indeede a man flattereth himſelfe, and the diuell *imitating the Spirit of God*, doth vſuallie perſwade carnall men and hypocrites that they ſhall bee ſaued. But that diueliſh illuſion, and the teſtimonie of the Spirit may bee diſcerned by two notes. The firſt is heartie and feruent prayer to GOD in the name of Chriſt.

[e] *Rom.* 8. 23 1. *Ioh.* 3. 2. *Coloſſ.* 3. 3. 1. *Cor.* 3. 1. *Ephe.* 4. 14.

Christ. For the same spirit that testifieth to vs that we are the adopted children of God, doth also make vs crie, that is, feruently with grones and sighes filling Heauen and Earth, pray to God. Now, this heartie, feruent and loude crying in the eares of God, can the Diuell giue to no hypocrite: for it is the speciall marke of the Spirite of GOD. The other note is, that they which haue the speciall testimonie from the Spirite of GOD, haue also in their hearts the same affections to God, which children haue to their father: namely, loue, feare, reuerence, obedience, thankfulnes, for they call not vpon God, as vpon a terrible Iudge, but they cry Abba, that is, Father. And these affections they haue not, whome Sathan illudeth with a phantasticall imagination of their saluation: for it may be, that through *hypocrisie*, or through *custome*, they may call GOD Father, but in trueth they cannot doo it.

Labour in praier: for it is the proper spirit of adoption: and in praier we shall most of all feele the spirit of adoption.

XXXI.

The elect being thus assured of their adoption and iustification, are indued with hope: [a] by which they looke patiently for the accomplishing of all good things which GOD hath begun in them. And therefore they can vndergoe all crosses and afflictions with a quiet and contented minde: because they knowe that the time will come when they shall haue full redemption from all euills. This *was* [b] *the patience*

Hope.
a *Rom* 8. 25. & 5 5. 2 *Cor.* 5.6,7 *Heb.* 11.2.

b 1 *Thess.* 1. 3 *Rom.* 8.38.

nce of Paules hope, when hee ſaid, that nothing in the worlde could ſeuer him from the loue of God in Chriſt. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wilde beaſts, and now heard the Lyons roring, he boldly and yet patiently ſaide; *I am the wheate of Chriſt, I ſhall be ground with the teeth of wilde beaſts, that I may bee found good breade.* Alſo the ſame was the patience of the bleſſed Martyr S. Laurence, who like a meeke Lambe ſuffered himſelfe to bee tormented on a fierie gridyron: and when he had been preſſed down with fire pikes for a great ſpace, in the mightie ſpirit of God, ſpake vnto the Emperour that cauſed him thus to be tormented, on this wiſe:

This ſide is now roſted enough,
turne vp O tyrant great:
Aſſay, whether roſted or rawe
thou thinkeſt the better meate.

XXXII.

The third maine benefit, is [a] inward *Sanctification:* by which a Chriſtian in his minde, in his will, and in his affections is freed from the *bondage* and *tyrannie* of ſinne and Sathan, and is by little and little inabled through the ſpirite of Chriſt to deſire and approue that which is good, and to walke in it. And it hath two partes. The firſt is *Mortification*, when the power of [b] ſinne is continually weakened, conſumed, and diminiſhed.

Sanctification.
[a] *Act.* 15.9. *Pſal.* 103.5. *Eze.* 11.19. *Pſal.* 51.12.
[b] *Gal.* 5.24. *Col.* 3.5.

diminished. c The second is *Viuification*, by which *inherent righteousnes* is reallie put into them, and afterward is continually increased.

c *Eph.* 1. 1. 1. *Cor.* 15. 45.

XXXIII.

Mortification.

This sanctification is wrought in all Christians after this manner. After that they are ioyned to Christ, and made mysticallie bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his workes are principally three. First, d he causeth his owne death to worke effectuallie the death of all sinne, and to kill the power of the flesh. For it is as a Corrasiue, which being applied to the part affected, eateth out the venime & corruption: & so the death of Christ by faith applied, fretteth out and consumeth the concupiscence & the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. e Thirdly, his Resurrection sendeth a quickning power into them, and serueth to make them rise out of their sinne, in which they were dead and buried, to worke righteousnes, and to liue in holines of life. Lazarus body lay foure daies, and stanke in the graue, yet Christ raised it and gaue him life againe, & made him doo the same workes that liuing men doo: so also Christ dealeth with the soules of the faithful; they rotte & stinke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heauenly life into them,

d *Ro.* 6. 3. 4. *Col.* 2. 12. & 3. 3. 5.

Viuification in the first resurrectiõ.

e *Phi.* 3. 10. *Rom.* 6. 4.

them, and maketh them actiue and liuely to do the will of God in the workes of Christianitie, and in the workes of their callings. And this sanctification is throughout the whole man: in the spirit, soule, and minde. 1. Thess. 5. 23. And heere the *spirit* signifieth the minde and memorie, the *soule*, the will and affections.

XXXIIII.

The sanctification of the mind is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall vnderstãding*, or *spirituall wisedome*. *Spirituall vnderstanding* is a general conceiuing of euery thing that is to bee done or not to bee done, out of Gods word. *Spirituall wisedome* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to bee done in any particular thing, or action, according to the circumstãces of person, time, place, &c. Both these are in euery Christian, otherwise Paule would neuer haue praied for the Colossians, [k] *That they might be fulfilled with knowledge of Gods will, in all wisedome and spirituall vnderstanding*. In both these excelled Dauid, who testified of himself, that *Gods* [l] *word was a lanterne to his feete, & a light to his path:* and that [m] *God by his commandements had made him wiser than his enemies:* that *hee had more vnderstanding than all his teachers: because Gods testimonies were his meditations,* [n] *that he vnderstood more*

k *Col.* 1. 9.

l *Psal.* 119. 105

m *Vers.* 98. 99.

n 100.

than the auncient, because hee kept Gods precepts. The properties of the mind enlightened are specially two. The first is, that by it a Christian sees his own blindnes, ignorance, & vanitie, as appeareth in Dauid who being a Pro-
o 18. phet of GOD, yet prayed: o *Open mine eyes (O Lord) that I may see the wonders of thy lawe.* And hence it is that the godlie so much bewayled the blindnes of their mindes. Contra-
p *Ioh.*9.41. wise, the wicked p man in the middest of his blindnes, thinkes himselfe to see. The second is, that the minde runneth and is occupied in a continuall meditation of Gods word. So Da-
q *Psal.*1.2. uid saith, the q *righteous mans delight is in the lawe of the Lord, and in his lawe doth he meditate day and night.*

XXXV.

Sanctification of the memorie.

The memorie also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will: whereas naturallie it best remembreth lewdnes, and wickednesse, and vanitie. This holie memorie was in Da-
r *Psal.*119. *verse.*11. uid: r *I haue hid thy promises in mine heart, that I might not sinne agaynst thee.* And Marie
s *Luk.*2.19. s *Kept all the sayings of Christ and pondered them in her heart.* And to the exercise of this memorie, Salomon hath a good lesson: t *My sonne hearken vnto my words, incline thine eares vnto my sa-*
t *Pro.*2.1. *yings:* t *let them not depart from thine eyes, but keepe them in the middest of thine heart.*

XXXVI.

XXXVI.

Furthermore, the will of a Chriſtian is renewed and purified by Chriſt, which appeareth in that it is ſo farre forth freed from ſinne, that it can will and chooſe that which is good and acceptable to God, and refuſe that which is euill, according to that of Paule, u *It is God, which worketh in you the will and the deede, euen of his good pleaſure.* Now, if a man be conſidered naturally, he can neither will, nor performe that which is good, but onely that which is euill, x for hee is ſold vnder ſinne, as the Oxe or the Aſſe, and committeth iniquitie, as the fiſh draweth in water, yea hee is in bondage vnder Sathan, who inſpireth his minde with vile motions, and boweth his will, affections, and the members of his bodie to his curſed will: ſo that for his life, hee is not able to doe any thing, but ſinne and rebell againſt God. And it muſt bee remembred, that although the Chriſtian mans will be freed *in part from the bondage* of ſinne in this life, yet it ſhall *not be* free *from the power* of ſinne vntill the life to come, for y Paule that worthy Saint *ſaith of himſelfe being regenerate, that he was carnall and ſold vnder ſin.*

Sanctification of the will.

u *Phil.2.13*

x *Iob.15.16 Ephe.2.2, Luk.11.21.*

y *Rom.7.14*

XXXVII.

Sanctified affections are known by this that they z are moued and inclined to that which is good, to imbrace it: and are not commonly affected and ſtirred with that which is euill,

Sanctifications of the affections.

z *Rom.12.9*

vnlesse it be to eschew it. Examples hereof are these which follow. a *To reioyce with them that reioyce. And to weepe with them that weepe.* b *To reioyce, because a mans name is writtē in heauen.* c *To desire Gods presence and fauour, as the drie land desireth water.* d *To feare and tremble at Gods word.* e *To long and to faint after the places where God is worshipped.* f *To bee vexed in soule from day to day in seeing and hearing the vnlawfull deedes of men: and to shed riuers of teares because men breake Gods commaundements.* g *In feruencie of spirit to serue the Lord.* h *To put on the bowels of compassion towards the miseries of men.* i *To bee angrie and sinne not.* k *To sorrowe for the displeasing of God.* l *To loue the brethren in Christ.* m *To admire at the word of God.* n *To loue Gods commandements aboue gold.* o *To admire the graces of God in others.* p *In feare to serue God, and to reioyce in trembling.* q *To walke in the feare of God and to bee filled with the ioy of the holy Ghost.* r *To bee heauie through manifold temptations.* s *To reioyce in being partaker of the sufferings of Christ.* t *To waite on the Lord, to reioyce in him, and to trust in his holie name.* u *To waite for the full redemption.* x *To sigh desiring to enioy eternall life.* y *To loue the habitation of Gods house, and the place where his honour dwelleth.* z *To esteeme all things as losse and dung in respect of Christ.*

a *Ro.* 12.15.
b *Luk.* 10. 20.
c *Psa.* 143.6
d *Esai.* 66.2
e *Psal.* 48.2.
f 2. *Pet.* 2.8
Psal. 119. 136.
g *Ro.* 12.11
h *Col* 3.12.
i *Ephe.* 4.26
k 2. *Cor.* 7. 11.
l 1. *Ioh.* 3.14
m *Psal.* 119 128
n *Vers.* 127.
o *Mat.* 8.10
p *Psal.* 2.11
q *Act.* 9.31.
r 1. *Pet.* 1.6.
s 1. *Pe* 4.13.
t *Psal.* 33. 20.21.
u *Ro* 8.23.
x 2 *Cor.* 5.2
y *Psal.* 86.8
z *Phil.* 3.8.

XXXVIII.

But among all theſe ſanctified affections, there are foure ſpecially to bee marked. The firſt is a zeale for Gods glorie: by which a Chriſtian is thus affected, that rather than God ſhall looſe his glorie, he is content to haue his owne ſoule damned. As it was with Moſes, who feared, leſt GOD ſhould looſe his glorie, if he did vtterly deſtroy the Iſraelites for their Idolatrie: whom he had choſen to bee his people, and therefore in this reſpect praied vnto the Lord. [a] *Therefore now if thou pardon their ſinne, thy mercie ſhall appeare: but if thou wilt not, I pray thee raſe mee out of the booke which thou haſt written.* [b] And Paule could haue wiſhed with all his heart to be cut off from all fellowſhip with Chriſt, and to be giuen vp to eternall deſtruction, for his countrie men the Iewes, and for Gods glorie ſpecially. Some may ſay, this affection is not common to all, but particular to ſuch as are led with ſuch an affection, as theſe holie men were led, and which haue their hearts ſo pearced and kindled with diuine loue, and ſo rauiſhed with the ſame out of themſelues, that they forget all other things, yea theſelues hauing nothing before their eyes but GOD, and his glorie. To this I anſwere, that this affection is common to all, though the meaſure of it bee diuers, in ſome more, in ſome leſſe: which appeareth in that our Sauiour

Zeale for Gods glorie.

a *Exo.32.12*

b *Rom.9.3.*

our Christ teacheth euerie one in his prayer which hee made, before he craue any other thing, either concerning GOD, or himselfe, to pray that Gods name may bee sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselues, their owne pleasure and profite; their saluation or damnation: & absolutely with an hartie affection, to seeke after the glorie of God in all their doings, that as Gods glorie is most deare vnto himself, so it may appeare also that it is most deare vnto them. If any thinke it strange that Moses, Paule, or any other should bee content to fall into miserie, to loose their liues, and to bee cast into eternall perdition, in hell fire, with reprobate and damned spirits, rather than Gods honour should bee turned into dishonour and blasphemie: let them consider that wōderful is the power of true loue, [c] *which makes all things easie:* [d] which is *as strong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole sea of waters cannot quench. And the loue which these men had to GOD did so rauish them, that they felt no feare of hell fire.

c 1. Cor. 13. Verse. 7.
d Cant. 8. Vers. 6, 7.

XXXIX.

The feare of God.

The second affection is the feare of God, a most excellent and wonderfull grace of GOD. Salomon [e] matcheth it, yea and preferreth it too, before all things in this world, making it the

e Eccle. 12. 14.

the ende of all. Without it a man cannot bee wiſe, it is the firſt ſteppe to wiſedome, [f] *in it is aſſured ſtrength: alſo it is a welſpring of life to eſchewe the ſnares of death.* The Churches of Iudæa being in peace, were edified, and walked in the [g] *feare of GOD*, and were aboundantly filled with the comfort of the holie Ghoſt. In this feare of GOD there bee two partes: The firſt is a perſwaſion in the heart, that a man is in Gods preſence, and when he by infirmitie forgets GOD, a drawing of himſelfe into Gods preſence. As it was in Dauid, [h] *I haue* (ſaith hee) *ſet the Lord alwaies before mee. For he is at my right hand, therefore I ſhall not ſlide.* And this his being in the preſence of God, he ſetteth downe moſt excellently in the 139. Pſalme. [i] *Enoch walked with God.* [k] *Abraham is commaunded to walke before God, and to bee vpright.* The ſecond part of the feare of God is, in Gods preſence to ſtand in awe of him; which is when a man takes heede to his waies leſt he offend God. This aduiſe Dauid giues to Saules Counſellers. [l] *Stand in awe and ſinne not.* Pharao commanded the Midwiues of AEgypt to kill al the male children of the Iſraelites at their birth: they did it not, becauſe [m] they ſtood in aw of God, fearing to diſpleaſe him. And hence it is that the [n] godly heare *Gods word with feare and trembling.*

f *Pro.* 14 26

g *Act.* 9.31.

h *Pſal.* 26.8

i *Gen.* 5 22.

k *Gen.* 17.1

l *Pſal.* 4.4.

m *Exo.* 1.17

n *Eſa.* 66.3.

XL.

Hatred of sinne.

The third is, the hatred and detestation of sinne, specially of a mans owne corruptions: where with a Christian is so turmoyled, that in regard of them and for no other cause, he most heartily desireth to bee foorth of this most miserable world, that hee may bee disburdened of his sinne, and leaue off to displease God. Paule feeles in himselfe a huge masse of deadlie corruption, it makes him deeme himselfe most miserable, and to mourne because hee was not
o Rom.7.24. deliuered from it, saying, o *Oh miserable man that I am, who shall deliuer me from this bodie of death?* Again, it is sinne that makes the Church
p Cant.1.4. complaine *that* p *she is blacke, that the Sun hath*
q Reue.22. *looked vpon her*, and therefore she cryes, q *Come*
20 *Lord Iesus, come quickly.*

XLI.

The fourth is, ioy of heart, in consideration of the neerenes or presence of the terrible day
a Luk.21. 27. of iudgement. The a reprobate either trembleth at the consideration of the day of iudgement, or els in the securitie of his heart hee regardeth it not. And when he shal see the signes
b 2.Tim.4.8 of the comming of Christ, b *his heart shall faile*
2.Cor.5.6.7. *him* for very feare, and *he shall* c *call the hilles to*
c Luk.21.26 *fall vpon him:* but contrariwise, the faithfull *loue the second comming of Christ*, and therefore waite and long for it: and when they shall see
* Luk.21.28. the signes of it, they shall * *lift vp their heads*, because

becauſe the full accompliſhment of their redemption is at hand.

XLII.

The ſanctification of the body is when [d] all the members of it are carefully preſerued from being meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holines. So Paule prayed for the Theſſalonians, [e] *that they might know howe to poſſeſſe their veſſels in holineſſe, and in honour, and not in the luſt of concupiſcence, as the Gentiles doo which knowe not God.* And Iob [f] *made a couenant with his eyes not to looke on a woman.* In whoſe example it appeareth howe euery member is to be kept pure and holie.

Sanctification of the body.

d *Rom.6. Verſe.19.*

e *Theſſ.4.4*

f *Iob.31. Verſe.1.*

XLIII.

If any humbled Chriſtian find not this meaſure of ſanctification in himſelfe, yet let him not bee diſcouraged. For if any man haue a [i] willingnes, and a deſire to obey al Gods commandements, hee hath the ſpirit, and hee who hath the ſpirit is in Chriſt, and hee who is in Chriſt ſhall neuer ſee damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. GOD will approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

A conſolation.

i *Rom.8.5. Verſe.1.*

Repentance

From ſanctification ariſeth repentaunce. For a man cannot hate his owne ſinnes before hee be ſanctified: and he cannot truely repent for them before hee hate them. Repentance is when a man [k] turnes to God, and brings foorth fruites worthy amendment of llfe. This turning vnto God hath two parts: The firſt a purpoſe and reſolution of heart neuer to ſinne any more, but to leade a newe life. This was in Dauid, [l] who fully *purpoſed to keepe Gods commaundements*, and [m] *applied his heart to fulfil his ſtatutes vnto the ende.* And vnto this did Barnabas exhort the brethren at Antioch, [n] *that with full purpoſe of heart, they would cleaue vnto the Lord.* The ſecond part is an holy labour in mans life and conuerſation to purifie & cleanſe himſelfe from ſinne: of this ſpeaketh Iohn, [o] *And euery one that hath this hope in him, purgeth himſelfe euen as he is pure.* This did Dauid practiſe, as may appeare in that he ſayd: [p] Certaynely, *I haue cleanſed my heart in vaine, and waſhed my hands in innocencie.* If any maruaile how repentance followeth ſanctification, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and Miniſters of God preach vnto the people whom they would winne to Chriſt: I anſwere, that all other graces are more hidden in the heart, whereas repentance is open, and ſooner appeareth to a mans owne ſelfe,

k *Act.26.20*

l *Pſal.119 Verſ.57.*

m *Pſal.112 6*

n *Act.11. 23*

o *1.Ioh.3. Verſ.3.*

p *Pſal 73. Verſe 13.*

Repentance after faith & ſanctification in

ſelfe, and to the eyes of the world. It is like the budde in the tree, which appeareth before the leafe, the bloſſome, the fruite: and yet in nature, it is the laſt, for a man muſt be renewed, and come to an vtter diſliking of his owne ſinnes, before hee will turne from them, and leaue them. *nature: but first in ſenſe and appearance.*

XLV.

By this it may appeare, that there is one manner of ſinning in the godly, and another in the vngodly, though they fall both into one ſinne. A wicked man, when hee ſinneth in his heart he giueth full conſent to the ſinne: but the godly though they fall into the ſame ſinnes with the wicked, yet they neuer giue full conſent, for they are in their minds, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes, do partly will & partly abhorre that which is euill: according as Saint Paul ſaith of himſelf, q *I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my mind, and leading me captiue, &c.* And that the godly man neuer giueth full conſent to ſinne: it is euident by three tokens. Firſt, before he commeth to doo the ſinne, he hath no purpoſe nor deſire to doe it: but his purpoſe and deſire is to doe the will of GOD contrarie to that ſinne. Secondly, in the act or doing of the ſinne, his heart riſeth againſt it, yet by the

q *Ro. 7. 22.*

the ſtrength of temptation, and by the mightie violence of his fleſh, hee is haled and pulled on to doe wickednes. Paule ſayth of himſelfe, that *he was ſold vnder ſin*, that is, hee was like a ſlaue, who deſireth to eſcape out of his maſters hãds, and yet is faine in great miſerie to ſerue him. Thirdly, after hee hath ſinned hee is ſore diſ-
r *Math.* 26. 69. 70. 71. 72 pleaſed with himſelfe for it, and truely repenteth. As r Peter before the denying of his Maiſter, had no purpoſe to doe it, but rather to die in his cauſe. In the act he had a ſtriuing with himſelfe, as appeareth by this that firſt he aunſwered fayntly, *I know not what thou ſayeſt*: and yet after when the aſſault of Satan more preuayled, he fell to ſwearing, curſing and banning. After his fall hee repented himſelfe and *wept bitterly* for it. All was contrarie in Iudas, who went to betraie his maſter with full intent & purpoſe: for the diuel long tẽpting him vnto it, *entred into him*, that is, made him yeeld, and reſolue himſelfe to doe it. s Afterwarde when
s *Iohn.* 12. 2. 27 Chriſt was betrayed and condemned, Iudas was not ſorrowfull for his ſinne with a godly ſorrow, but in deſpayre of mercie hanged himſelfe.

XLVI.

Fruits of repentance. Fruites worthy of amendment of life are
t *Eſa.* 61. 3. ſuch fruites as the t *trees of righteouſnes beare*, namely, good workes: for the doing of a good
1. *Tim.* 1. 5. worke there bee three things requiſite: Firſt, it

muſt

muſt proceede from iuſtifying faith. For the worke cannot pleaſe God except the perſon pleaſe him, and the perſon cannot pleaſe him without this fayth. Secondly, it is to bee done in obedience vnto Gods reuealed worde. u *To obey is better than ſacrifice, and to hearken is better than the fatte of Rams.* Thirdly, it is to bee referred to Gods glorie. x *Whether yee eate or drinke ſayth Paul, or whatſoeuer ye doe, doe all to the glory of God.* The ſpeciall workes of Chriſtians, which they and none but they truely performe, are theſe fiue which follow.

u 1. *Sam.* 15 22

x 1. *Cor.* 10. 31

XLVII.

Hearing of the word.

The firſt is the good hearing of the worde, y *my ſheep* (ſaith Chriſt) *heare my voyce and follow me.* And againe: *he which is of God, heareth his voyce.* And this was one note of the faithful in the primatiue Church to aſſemble to heare the word. This good hearing of the worde is the ſauing hearing that bringeth life eternall. In this action, Chriſtians are vſually thus diſpoſed. Before they come to heare the worde of God they make themſelues ready to heare it, as the men of Berea did, a *who receiued the word with all readines.* This preparation ſtandeth in two poynts: Firſt, they disburden thẽſelues of all impediments, that like vnto runners in a race, they *may* b *bee ſwift to heare:* theſe impediments are ſinne and troubled affections, and they come with humble heartes c *as fooles, that*

y *Ioh.* 10. 27 *Ioh.* 8. 47.

a *Act.* 17. 11

b *Iam.* 1. 18 *Pſal.* 26. 67

c 1. *Cor.* 3. 18

that they may become wiſe. Secondly, they quicken vp themſelues, and come vnto the aſſemblies, hungring and thirſting after the word of God, as men doe after meat and drinke.

When they are in hearing Gods word, firſt, their minds are fixed and *attentiue* only to that which is ſpoken, as [d] Lydias was. Secõdly, they truely beleeue the word of God, and carefully apply it to their owne ſoules. Thirdly, they feele the liuely power of it in themſelues. It is as [e] *ſalt* in them, to draw out their inward corruption; it is to them the [f] *ſword of the ſpirit*, and as a ſacrificing knife in the hand of Gods Miniſter, by which their fleſh is killed, and they *are offered vp in a liuing ſacrifice* to God: it is [h] *ſpirit and life* to quicken and reuiue their ſoules that are dead in ſinne: And the reaſon of this is plaine: The worde of God preached is as a cuppe of wine: the true Chriſtian, is the Lords gueſt, but hee hath ſauce of his owne: He bringeth his ſugar with him, namely, his true fayth, which [i] *hee tempereth and mingleth* with Gods word, and ſo it becommeth vnto him as a cup of ſweet wine, and as water of life. Now the hypocrite, becauſe he bringeth no fayth with him, drinketh of the ſame, but thinketh the wine to bee ſower and tarte, and voyde of relliſh, and in trueth it is vnto him as a cuppe of ranke poyſon. Againe, [k] they heare the word of GOD *as in Gods preſence*, and therefore their hearts are full of *feare and*

d *Act.* 16. 14.
e *Mar.* 9. 49
f *Eph.* 6. 17.
g *Ro.* 15. 16
h *Ioh.* 6. 63
i *Heb.* 4. 2.
k *Act.* 10. 34 *Eſa.* 66. 3.

and trembling, And they receiue the Worde, *not* [l] *as from man, but as from Christ Iesus* the onely [m] *Doctor of the Church:* And they regard not so much the Embassadour, or his abilitie, as the Embassage of reconciliation sent from the King of Heauen.

l 1.*The.*2.13
m *Mat.*17. 5.
1.*Pet.*5.4.

After they haue heard the word, they are bettered in knowledge and in affection, and they [n] remember it, & meditate vpon it continually, that they may frame all their dooings by it. Worldlie men vse to buy bookes of statutes, and to haue them in their houses to reade on, that they may know how to auoyde danger of law. And so the faithfull doe alwayes set before them Gods word, and in all their doings it *is their* [o] *Counseller*, least they should come into danger of Gods displeasure.

n *Psal.* 119 11

o *Psal.*119. 24.

XLVIII.

The second worke is, the receiuing of the Sacraments; of Baptisme once onely, when a man is openly and solemnly admitted into the Church: & of the Lords Supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, & hath true fellowship with him in being fully iustified before God, and inwardly sanctified. The second serueth to seale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euery true beleeuer shall haue often experience of, either in or after the receiuing

Receiuing of the Sacraments.

uing of the Sacrament: and yet it shall not bee so alwayes, for sometimes the Church beeing p *brought into Christs wine-celler shall fall into a swowne* and not feele any refreshing there. Yet the beleeuer is not to be dismayed, if hee feele not alwayes comfort presently after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meate, & yet it preserueth his life: So the weak Christian though hee feele himselfe not nourished at the Sacrament by Christs bodie and bloud, yet hee shall see in time that his soule shall bee preserued thereby vnto euerlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lorde more heartelie than euer before, confessing his sinnes and praying for increase of grace, and then hee shall feele the fruit of the Sacrament.

p *Cant.2.5.*

XLIX.

Reliefe of the poore.

The third work is, a relieuing of the poore brethren in Christ, proceeding of a brotherly kindnes towards them. This is a speciall worke not to be done to all men alike, as Saint Paule sayth, q *Doe good to all men, but especially to them of the housholde of fayth.* Directions for this matter are the faithfull of Hierusalem, r *Who were all in one place, & had all things common:* s *namely in vse. And they soulde their possessions and goods and parted them to all men: as euery*

q *Gal.6.11.*

r *Act.2.44.*

s *Act.4.32.*

euery one had need. Also the brethren at Corinth in their extreame pouertie [t] relieued the Churches of Macedonia liberally, not only *according to their power*, but also straining themselues *beyond their power*. Yea this reliefe must goe further, euen to the bestowing of a mans life, if need so require. (As Saint Iohn saith) [u] *Hereby we haue perceiued Loue, that he layd down his life for vs: therefore wee ought also to lay downe our liues for the brethren.*

t 2. *Co.* 8. 23.

u 1. *Iohn.* 3. 16

L.

Praier.

The fourth worke is, true prayer: and Saint Luke setteth out the faithfull, and the children of God, by this description: [a] *That they call on the name of the Lord:* As on the contrarie it is sayde of the wicked: [b] *That they call not vpon God.* [c] *The true Christian calleth on the Lord in truth.* For *the* [d] *spirit of adoption, which is the* [e] *spirit of Prayer is* his Schoolemaster to teach him to doo it.

a *Act.* 9. 14.

b *Psal* 14. 4

c *Psal.* 145. 18

d *Rom.* 8. 16

e *Zac.* 12. 10

In Prayer he is thus disposed: First, before he prayeth, [f] he is stricken with some feare and reuerence in regard of Gods Maiestie, for hee considereth that praier is a familiar talking with God.

f *Eccle.* 5. 1. *Dan.* 9. 4.

Secondly, he is inwardly [g] touched with a liuely feeling of his owne wants, but especially he is vexed and grieued at his owne sinne and rebellion: and this sense of his miserie is as a spurre to quicken his benummed heart.

g *Dan.* 9. 4.

Thirdly, hee humbleth himselfe before his God, and layeth [h] open his heart before the Lorde, shewing a feruent and longing desire to obtaine those things of which he findeth an extreame want in himselfe, as the Prophet Dauid did, whose [i] *desire was like the yawning of the drie ground*; and this proceedeth from [k] the spirit of the God which stirreth vp groanings in the heart, which a man oftentimes for his life cannot expresse.

[h] 1. *Sam.* 1. 15.

[i] *Psa.* 143. 6 *and* 42. 1. 2

[k] *Rom.* 8. 26

Fourthly, when he maketh his request, hee doubteth not, but by [l] fayth he beleeueth that God will graunt his requests, which hee maketh according to his worde. The grounde of this perswasion is double: First, [m] Christ Iesus, by whose merits as hee hath obtayned remission of sinnes, so hee looketh to obtayne all things else: The [n] other ground is, the comfortable promises of GOD, which hee hath made, that hee will heare them who truely call vpon him.

[l] *Marke.* 11. 24.

[m] *Ro.* 8. 32.

[n] 1. *Ioh.* 5. 14. 15.

Fiftly, hee prayeth not for a brunt or two, but hee continueth in prayer: And although God seeme not to heare him at the first, [o] yet he patiently wayteth on the Lord, and still calleth vpon him.

[o] 1. *Thes.* 5. 17.

LI.

A lawfull calling.

The fift worke is, to walke in some lawfull calling with painefulnesse, and vprightnesse, so that in performing all the ducties of it, a man

f man may keep a good conſcience before God and men. Thus Dauid determined to walke in the gouernement of his houſe and kingdome. g *I will doo wiſely* (ſayth he) *in the perfect waye till thou commeſt to mee, I will walke in the vprightneſſe of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eies: I hate the work of them that fall away: it ſhall not cleane vnto me.* This ſinceritie of Dauids behauiour in his calling made him bolde to offer himſelfe to bee tried not onely by men, but much more by the Lorde God himſelfe, and to bee puniſhed accordingly. h *Iudge me O Lorde* (ſayth hee) *for I haue walked in mine innocencie, proone me, O Lord, and trie mee, examine my reines and mine heart:* So vpright & cleere was hee in all his doings.

f *Act.24.16*

g *Pſal.101. 2.*

h *Pſal.26. 1.2.* *Pſal.119. 23.* *Pſal.18.22 24.*

LII.

Thus much of fayth and the benefites that come by fayth: Now followeth the ſpiritual exerciſe of a Chriſtian in his manifold temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the diuell hateth Chriſt with a deadly hatred, & ſheweth this hatred in a continual perſecutiõ of his mẽbers: (as Saynt Iohn ſayth) i *the Dragon was wroth with the Woman and went and made warre with the remnaunt of her ſeede, which kept the commaundements of GOD, and haue the teſtimonie of Ieſus Chriſt.* Now therfore as ſoone as

Spirituall exerciſe in temptatiõe.

i *Reuel.12. 17.*

Christ Iesus beginneth to shew any token of his loue to any man, the Diuel cótrariwise sheweth forth his enmitie, and stirs vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisedome permits temptations to the last end of a Christian mans life [k] to trie his fayth, to purge him of sinne, to humble him, & to make him depend of his Maiesty, to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

k *Deu.* 8. 2. 2. *Cor.* 16. 12. 18.

LIII.

Inward motions of the flesh.

The temptations of a Christian are specially sixe. The first is when inwardly in his heart, [l] he is drawne away and intised by his owne *concupiscence* vnto any sinne. The Christians exercise in temptation is [m] a fight and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh stirres vp euill thoughts and desires, as a burning furnace continually sendeth vp smoake and sparkes of fire; and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, [o] *For, from within, euen from the heart of a man proceed euil thoughts, adulteries, fornications, murders, thefts, couetousnesse, wickednes deceit, vncleannes, a wicked eye, backbiting, pride, foolishnes.*

l *Iam.* 1. 14.

m *Gal.* 5. 17

o *Mar.* 7. 21

II. The flesh hindereth & choketh the good motions and desires of the heart, as Paul saith.

p *I see another lawe in my members rebelling a-* p *Ro.7.23.*
gainst the lawe of my minde, and leading me cap-
tiue to the law of sinne which is in my members.
Agayne the same flesh mingleth euery good motion and desire with some corruptions: so that the godly mislike the best thing they doo, Esay saith of his owne and the peoples righteousnesse, that it is but as a q *menstruous clowte.* q *Esa.64.6.*
r The prayers of the saints must bee perfumed r *Re 8.3,4.*
with *sweete odours*, before they can ascend vp sweete and sauourie into the nostrilles of God. And Paul saide of himselfe, *he did that which hee disliked:* not that hee was ouertaken with grosse sinnes: but because when hee was to doe his duetie the flesh hindred him, that hee could s not doe that which hee did *exactly and* s *Rom.7.15.*
soundly according to his will and desire: euen as a man who hath a iourney to goe, his minde is to dispatch it in all haste, yet when he is in his trauell he goes but slowly, by reason of a lamenesse in his ioynts.

III. The spirit, on the contrarie, kindles in the heart good motions and desires, and puts a man forward to good words and deedes, as it was in Dauid. t *I will praise the Lord* (saith he) t *Gal 5.24.*
who hath giuen me counsell: my reines also teach *Psa.16.8.*
me in the night season.

IV. The spirit rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nips thē in the head. Thus

Esay describeth the inward motions of the spirit, u *And thine eares shall heare a worde behinde thee, saying, this is the way, walke ye in it, when thou turnest to the right hand and when thou turnest to the left.* And saint Iohn sayth, *The spirit* x *iudgeth the world of sinne.* This was in Dauid, who when he did any euill, *his heart smote him.* 2.Sam. 24. 10. Out of this doctrine issueth a notable difference betwixt the wicked & the godly: In the godly when they are tempted to sinne, there is a fight betweene the heart and the heart; that is, between the heart and it selfe: In the wicked also there is a fight, when they are tempted to sinne: but this fight is only betweene the heart and the conscience. The wicked man whatsoeuer hee is, hath some knowledge of good and euill: and therefore when he is in doing any euill, his conscience accuseth, checketh and controuleth him, and hee feeles it stirring in him, as if it were some liuing thing that crauled in his bodie, and gnawed vpon his heart, and thereupon hee is verie often grieued for his sinnes, yet for all that hee liketh his sinnes very well, and loueth them, and could finde in his heart to continue in them for euer: so that indeede when hee sinneth, hee hath in his heart a striuing and a conflict, but that is onely betweene himselfe & his conscience. But the godly haue another kinde of battell and conflict, for not onely their consciences

u Esa.30.21

x Ioh.1.6.8.

Ro.2.14.15

1.Pe.4.3.4

sciences prick them and reprooue them for sin; but also their hearts are so renewed, that they rise in hatred and detestation of sinne; & when they are tempted to euill by their flesh and Sathan, they feele a lust and desire to doe that which is good. *Psal.97.10 Psal.119. 104.118. Rom.7.15.*

LIIII.

The second temptation is a disquietnesse in the heart of a Christian, because hee cannot according to his desire, haue fellowship with Christ Iesus, he is exercised in this temptation on this maner. *Little feeling.*

I [a] Christ let him see his excellencie, and how he is affected towards him. a *Cant.6.2.*

II. [b] Then the Christian considering this, desireth Christ and his righteousnes. b *Vers.3.*

III. Hee delighteth himselfe in Christ, and hath some enioying of his benefites.

IV. [c] Then he comes into the assemblie of the Church as into Gods wine-celler, that in the word and Sacraments, he may feele a greater measure of the loue of Christ. c *Vers.4.*

V. But he [*] falles loue sicke: that is, hee becomes troubled in spirite, because he cannot enioy the presence of Christ in the sayd manner, as he would. * *Vers.5.*

VI. [d] In this his spirituall sicknesse hee first feeles the power of Christ supporting him, that the spirit bee not quenched, and hee [e] heares Christ as it were whispering in his hearte, as a d *Vers.6.7.* e *Vers.8.*

man speakes to his friend when he is comming towards him a farre off.

f Verse.9. VII. f After this Christ comes neerer, but the Christian can no otherwise enioy him, than a man enioyes the company of his friend, who is on the other side of a wall, looking at him through the grate or latteise.

VIII. Then his eyes are opened, to see the causes, why Christ, so withdrawes himselfe, to be his g owne securitie and negligence in seeking to Christ, his slacknes in spirituall exercises, as in prayer and thanksgiuing, the deceitfulnesse and malice of false teachers.

g 10,11,12 13,14,15.

i Verse 17. IX. i Then he comes to feele more liuely his fellowship with Christ.

X Lastly, hee prayeth that Christ would continue with him to the end.

LV.

No feeling. The third temptation is, trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a christian in this tentation is this.

Cant.c.3. a *Vers.1.* 1 a The poore soule lying as a man desolate in the night without comfort, seekes for Christ by priuate prayer and meditation, but it will not preuaile.

b *Vers.2* 2 b He vseth the helpe, counsell, and prayer of godly brethren, yet Christ cannot bee found.

c *Vers.3.* 3 c Then he seekes to godly ministers, to receiue

receiue ſome comfort by them, by their meanes he can feele none.

4 [d] After that all meanes haue been thus vſed, & none will preuaile, then by Gods great mercie, when hee hath left hope, hee findes Chriſt, and feeles him come againe. d *Verſ.4.*

5 Preſently his faith reuiueth, and laieth faſter hold on Chriſt.

6 And hee hath as neere fellowſhip with Chriſt in his heart, as before.

7 [e] Then comes agayne the ioye of the holie Ghoſt: and the peace of conſcience as a ſweete ſleepe falles vpon him. e *Verſ.5.*

8 [f] Then his heart ariſeth vp into heauen by holy affections and praiers, which do as pillers of ſmoke mount vpward, ſweet as myrrhe and incenſe. f *Verſ.9.*

9 [g] Alſo hee is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen. g *Verſ.8.9. 10.*

10 [h] He labours to bring others to conſider the glorie of Chriſt and his kingdome. h *Verſ.11.*

11 [i] After all this Chriſt reueales to his ſeruant, what his bleſſed eſtate is both in this life, and in the life to come, more cleerely than euer before, and makes him ſee thoſe graces which he hath beſtowed on him. i *Cap.4. verſ.1. to the 15.*

12 [k] Then the Chriſtian praieth that Chriſt would breath on him by his holy ſpirit, that he may bring foorth the fruites of thoſe graces which k *Verſ.16.*

which are in him.

1 Verſ. 12.5. 13 [1] Laſtly, Chriſt granteth him this his requeſt.

LVI.

4. A ſpirituall ſlumber in world by pleaſures. Cant. 5. Mat. 25. 5. The fourth temptation is ſecuritie of heart, riſing of ouermuch delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this.

1 Hee ſlumbers and is halfe a ſleepe in the pleaſures of this world.

2 Verſ. 2. 2 Chriſt by his worde and ſpirit labours to withdrawe him from his pleaſures, and [a] to make him more heartilie receiue his beloued.

b Verſ. 3. 3 But he [b] delayeth to doe it being loath to leaue his eaſe and ſweete delights.

c Verſ. 4. 4 [c] Then Chriſt awakes him and ſtirres vp his heart: by making him to ſee the vanitie of his pleaſures.

5 He then begins to bee more earneſtly affected towards Chriſt.

d Verſ. 5. 6 [d] With ſorrowe hee ſets his heart to haue fellowſhip with Chriſt after his olde manner: and this he expreſſeth by bringing forth ſweete fruites of righteouſnes.

e Verſ. 6. 7 [e] Then hee feeleth that Chriſt hath withdrawne his ſpirit.

8 He almoſt deſpaires for this.

9 Yet by priuate prayer ſeekes for Chriſt.

f Verſ. 7. 10 [f] When that will not helpe, hee reſorts to the miniſters of the word, at whoſe handes he

he findes no comfort.

11 g Not recouering his first estate, through impatience of the loue of Christ, hee makes his miserie knowne to strangers, to see if they can comfort him, and hee somewhat comforts himselfe in describing Christs excellencie to them. g *Vers.8.9. 10,11,12,13 14,15,16.*

12 h They then are rauished with him to seeke Christ, and require then to knowe where to finde him. h *Vers.17.*

13 i Answere is made in the assemblies of the Church. i *Cap.6.1.*

14 k After this communication the Christians faith and feeling reuiueth, Christ returning to him againe. k *Vers.2.*

15 l Then Christ assureth him in his heart, of his loue and liking towards him. l *Vers.3.to the 7.Verse of cap.7.*

16 Giuing further assurance to him that he shall growe vp and bee made fruitfull in euerie good grace.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

The fift temptation is a fall into some great sinne, as Noah into drunkennes, Dauid into adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this: 5. *A fall into some sin.*

1 At the first his heart is vsually dulled and made

made secure with sinne.

2 Yet after a while there by some meanes ariseth in his heart a godly sorrowe: which is when he is grieued for this onely cause, that by his sinne hee hath displeased GOD, who hath been to him so louing and mercifull a father, whose fauour he would be cõtent to purchase, (so hee might haue it and obtaine it) euen with the damnation of his owne soule.

a 2.Cor.7. 11. 3 [a] Then he begins to repent himselfe of his sins, renewing a fresh his former repentance.

4 This repentance he sheweth by 7. signes.

1 A care to leaue that sinne into which he is fallen. As they which crucified our Sauiour Christ, when they were *pricked in their hearts* at Peters Sermon, they shewed this care in saying, [o] *Men and brethren what shall we doe to bee saued?* o Act.2.37.

2 An Apologie, which is when a man in the heauines of his heart, shal not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: acknowledging withal that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation which is an inward anger and fretting against his owne selfe, because he was so careless in looking to his owne waies. Peter when hee had denied his master, *he wept and that bitterly*, which sheweth that with sorrow,

he

he had alſo an anger againſt himſelfe.

4 p A feare riſing not ſo much frō the iudgements of God, as from this, leſt he ſhould hereafter fall into the ſame ſinne againe, and by ſo doing more grieuouſly diſpleaſe God. p *Matt.26. 75.*

5 A deſire euer after more carefully to pleaſe God.

6 Zeale in the ſeruice of God.

7 Reuenge vpon himſelfe for his former offences: for example, if a man ſinne in ſurfetting and dronkennes, if he euer repent, he wil bring vnder his corrupt nature by ſparing and moderating himſelfe.

LVIII.

The ſixt temptation is outward afflictions, which the godly in this life muſt ſuffer. a *If any will goe after Chriſt, hee muſt denie himſelfe, take vp his owne croſſe and followe him.* b And S. Peter ſayth, *that iudgement begins at Gods houſe:* c And Paule, *that wee muſt enter into the kingdome of heauen through manifold temptations.* The exerciſe of a Chriſtian in afflictions is this. *Outward afflictions.* a *Matth.16 24.* b *1.Pet.4. 17* c *Act.14.22*

1 d At the firſt they are very heauie and bitter. d *Heb.12. 11.*

2 Hee ſuffereth them with great lenitie and patience, ſubmitting himſelfe vnder the hand of God. Yet e if they bee in great meaſure, they will driue him to impatience. e *Iob.3.* f *Iob.6.2.3.*

3 If they continue he ſhall feele (according to

to his owne iudgement) the wrath and displeasure of God in his heart.

g *Iob.* 13.26 4 g His old sinnes will come a fresh into his remembrance, and trouble him. He is sleepie,

h 1. *Reg.* 19. 4 5.7. h and in his sleepe he hath visions, and dreames and anxietie of spirit.

i *Iob.* 13.15. 5 i In this miserie GOD supports his faith, that it faile not, and he then forsake Christ.

k *Rom.* 5.4. 6 k Hee feeling thus Gods power to strengthen him, hath experience of it in himselfe.

7 From experience proceedes hope, that the grace of God shall neuer be wanting vnto him in any afflictions to come: and as he hopeth, so it comes to passe.

l *Iob.* 42.5.6. m *Heb.* 12. 11. 8 With this hope is ioyned l a serious humiliation before the Lord m with the fruit of peace and righteousnes.

If the afflictions bee for Christs cause vnto death, then he in more speciall manner is filled with the ioy of the holy Ghost, and hee is then stablished with the greatest measure of the strength of Christ, that no torment is able to foyle, and to bring him from Christ, though the Christian should dye a thousand tymes for it. According to that of Paule, n *To you it is giuen for Christ, not only to beleeue in him, but also to suffer for his sake.* And this is grounded vpon the promise of God, o *When thou passest through the waters I will bee with thee, and through the flouds that they do not ouerflow thee:*

n *Phil* 1.29

o *Esa.* 43.2.

when

when thou walkest through the very fire, thou ſhalt not bee burnt: neither ſhall the flame kindle vpon thee.

LIX.

Hence ariſeth a notable difference, between the godly and the wicked, in the ſuffering of afflictions. A reprobate the more the Lord layeth his hand on him, the more he p murmureth and rebelleth againſt God: it is contrarie with the true Chriſtian: None feeleth more the power and rebellion of ſinne than he: none is more aſſaulted by Sathan than he, and often times it commeth to paſſe that GOD withdraweth the ſignes of his fauour from him, and lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall ſee the Lord to be his enemie, and to his thinking to arme himſelfe againſt him to his deſtruction. As q Ezechias did, who ſaith, *that the Lord did craſh his bones like a Lion:* Or r as Iob ſaith, *that the arrowes of the almightie were in him, and the venime thereof drunke vp his ſpirit, and the terrors of God did fight againſt him.* Yet the true Chriſtian when the world, the fleſh, and the diuell, and GOD himſelfe too are againſt him, dooth euen then moſt of all reſt in the Lord, and by faith cleaue to him. * Though God ſhould deſtroy me, yet would I truſt in him (ſaith Iob.) t And Dauid ſaith, *my God, my God why haſt thou forſaken mee?* When hee ſaith

p *Exod.8.*

q *Eſay.38.*

r *Iob.6.34.*

* *Iob.13.15.*

t *Pſal.22.1.*

faith that God had forsaken him, it may seeme to be the complaint of a desperate man, not hauing so much as one sparke of faith: yet there he saith: *my God, my God:* which wordes containe a confession proceeding from true faith: so that in Dauid it appeareth, that the faithfull when they feele themselues forlorne, and vtterly reiected of GOD, according to the sense and iudgment of the flesh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glasse of his promise. And so they doe often shewe contrarie affections in their prayers as Dauid doth. [z] Iacob when he wrastled with the Angell for life and death, neuer gaue ouer: and when he was foild, he would not cease before the Lord had blessed him. This his wrastling is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who vseth to bring his owne children (as it were) to the field: and he assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause the Church [u] is called Israel by the name of Iacob. An example may bee had in the woman of Canaan. [x] First, our Sauiour Christ gaue her faith, and by that faith she was mooued to seeke to him: But when she was once come to him, hee gaue her three repulses. First, by saying nothing. Secondly, by denying her: Thirdly, by calling

z *Gen.* 32.28

u *Psal.* 130.

x *Matth.* 15. 22, 23, 24, 25, 26, 27.

her

her dogge. Thus Christ in appearance made shewe, as though hee would neuer haue graunted her request. But she at euery repulse was more instant, crying more earnestly vnto him: and she plainly opposed her selfe to him, and would take no deniall: for such is the nature of true faith. Wherefore, the faithfull when they feele themselues ouerwhelmed with sinne, turmoyled with conflicts of Sathan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye lids, & giue a glimps at the brasen Serpent Iesus Christ, and can fling themselues into the armes of Gods mercie, and catch hold of the hand of God buffeting them, and kisse it.

LX.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet hee may fall very dangerously from his former estate. First, the graces of God may bee by his default lessened in him: els Paule would not haue giuen out these exhortations, a *quench not the spirit.* b *Grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption.* Secondly, the graces of God may bee buried in him and couered for a time, so that hee may bee like a man in a traunse, who both by his owne sense and by the iudgement of the Phisition is taken for dead. This was the estate of Peter, who though hee confessed that

Dangerous falles of a Christian.

a 1. Thess. 5. 19

b Eph. 4. 30.

e *Math.* 16. 16.26.70. Christ was the Sonne of the liuing Lord, yet hee denied him and forswore him at the voyce of a Damsell. Thirdly, hee may fall againe into the same sinne after repentance. Indeed this is a dangerous case; yet it may befall a true Christian. Otherwise when as the Israelites Gods people had fallen away from him by their sinne and Idolatries, hee would not still haue offered them mercie, d as he doth by his Prophets: And e Paule praieth the Corinthians *in Christs stead that they would be reconciled to God* who neuertheles had once before bin reconciled to God. Fourthly, he may commit a sinne of presumption, which is a fearefull sinne, being done *wittingly* of knowledge and *willingly*, & with some *wilfulnesse*. Therefore Dauid praied, f *keepe thy seruant from presumptuous sin*: and to shew himselfe to be in danger of it, he praieth further, *let them not haue dominion ouer me*. Lastly, he may fal into despaire of Gods mercie for a time, and this is a daungerous sinne. For hee which despaires, makes all the promises of GOD to bee false: and this sinne of all other is most contrarie to true sauing faith. In this estate was Dauid, when being in trouble, he sayd, g *this is my death*. And Paule shewes that the incestuous man might haue fallen into desperation, h when hee saith: *Comfort him, lest he be swallowed vp of ouermuch heauinesse*. And it must bee remembred that the Church of Rome erreth

d *Esa.* 14.18
e 2. *Cor.* 5. 20
f *Psa.* 19.13
g *Psal.* 77. 11
h 2. *Cor.* 2.2

teth in this, that she teacheth desperation to be a sinne agaynst the holy Ghost. This sinne agaynst the holy Ghost is a blasphemie spoken agaynst the knowne trueth of Gods word, or a deniall of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorance of a mans owne estate: through horror of conscience for sinne: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthines: Lastly, by abiuration of the trueth, through cõpulsion and feare. ° This befell Francis Spira, who after his Apostasie despaired. Yet they are much ouerseene that write of him as of a damned creature. For first, who can tell whether he despayred finally or not. Secondly, in the verie midst of his desperation, he complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart, is by some contrary grace; so that we may conueniently think, that he was not quite bereft of all goodnes: though hee neither felt it then, nor shewed it to the beholder.

° What is to be thought of F. Spira.

LXI.

The cause why a Christian cannot quite fall away frõ grace, is this: after that he is sanctified, he receiueth from God another speciall grace, which may be called Corroboration. For hee hath in him not onely the sanctifying, but also

Corroboration.

the strengthning power of Christ. Therefore
i Ephe.3.16. Paul prayeth for the Ephesians, i *that they might be strengthned in the inner man*: for the Colos-
k Col.1.9. sians, k *that they might bee strengthned with the glorious power of Christ.* And of himselfe hee
l Phil.4.13. saith, l *that he is able to doe all things through the*
m Psal 103. *power of Christ that strengtheneth him.* m Dauid
5. saith, *that God renueth them that feare him, as the Eagle renueth her decaied strength.* n And
n Iob.33.25. Iob shewes worthily that they, *which by preaching of the worde are reconciled vnto God, are restored againe and gather newe strength, so that their flesh becomes as the flesh of yong children.* From hence as from a speciall cause ariseth patience and perseuerance vnto the ende: for when a man is supported by the power of Christ, hee may bee able to beare many crosses patiently with a contented mind, and perseuer in bearing of it how long so euer the crosse endureth.

Patience.
Perseuerance.

LXII.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of perswasion to all men, but especially to worldlings, and to loose professors of the Gospell, that they would vtterly denye themselues
d 2 Cor.5.17 d and vse all meanes to become true Christians
e Tit.2 10. by being *made new creatures in Christ*, and e by leading such a life as *may adorne the Gospell of Christ.*

A perswasion to Christianitie.

My

My firſt reaſon is this; the man that liueth in this world not being a true Chriſtian, is farre more vile than the baſeſt creature of all, euen the Dogge, or Toade: For firſt he is nothing els but a filthie dunghill of all abomination and vncleannes, the [f] ſtinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the noſtrils of God, but onely the ſuffering of Chriſt being [g] a ſacrifice of a ſweete ſmelling ſauour to God. We make it very daintie to come neere a lazar man that is full of botches, blaines and ſores; but much more are thoſe men to bee abhorred, which haue lien many yeares ſtarke [h] *dead in ſinnes and treſpaſſes:* and therefore now doe nothing els but rot and ſtinke in them like vgly lothſome carrions.

f *Rom.8.20.*

g *Ephe.5.2.*

h *Ephe.2.1.*

Secondly, he which is no Chriſtian is vnder the power of darkneſſe hauing Sathan for his Prince [i] and God, and giuing vnto him in token of homage his beſt parts, euen his minde and conſcience [k] to be his dwelling place: and his whole conuerſation is nothing els but a perpetuall obedience to Sathan. If Atheiſts, and worldlinges and carnall Goſpellers were perſwaded of the trueth of this (as it is moſt true) it would make them howle and crye, though now they liue at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world, it

i *2.Cor.4.4.*

k *Luk.11.24*

would make their flintie hearts to bleede, and it would make them shed riuers of teares. But how long shall they continue in this vile estate? Truely, vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light: Open thine heart to receiue Christ, and then hee will come and binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly, he which is no Christian is in danger of all the iudgements of God, so that euery moment some of them may befall him. He may perish sodainlie by water with the olde world, he may be consumed with fire & brimstone with Sodome and Gomorrha, he may be swallowed vp of the earth with Dathan, and Abyram, hee may hang himselfe with Iudas, hee may haue his braines dashed agaynst the ground and bee eaten vp of dogges with Iesabell, he may dye in the hardnesse of heart with Pharao, hee may despayre with Caine and Iudas, hee may bee striken with sodaine death with Ananias and Saphira his wife, he may bee eaten of wormes with Herode, hee may bee smitten with trembling that hee cannot heare Gods worde with Fœlix, hee may voyde his guttes at the stoole with Arius, hee may eye at his death that he is damned with Latomus, he may bee left vnto himselfe to mocke, blaspheme,

pheme, and renounce Christ with Iulian: and he may suffer many more fearfull iudgements, whereof the Lord hath [l] great store, and all tende to the confounding of them which will not bee humbled vnder his hand. Contrariwise, the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him: [m] Christ is *a couering and a cloude* agaynst the heate and tempest of Gods iudgements [n] when a mans heart is sprinkled with the bloud of this immaculate Lambe, all the plagues of GOD passe ouer him. In the destruction of Ierusalem the [o] righteous beare a marke in their foreheads and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

l *Deut.* 32. 34

m *Esai.* 4. 6.

n *Exod.* 12. 23

o *Ezec.* 9. 4.

Thirdly; the man which is no Christian is in daunger of eternall death and damation in hell fire: and they which fall into this estate it had been ten thousand folde better for them if they had neuer been borne, [p] for they are quite separated *from the presence of God and from his glorie:* all the companie they haue is with the Diuell and his Angels. Their bodies and soules are tormented with infinite horror and anguish arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dying, and yet are neuer dead: Furthermore, the length of this torment must bee considered which

p 1. *Thess.* 1. 9.

greatly aggrauates the paine. If a man might bee deliuered from the pangs of hell when hee had suffered them so many yeares as there bee droppes in the sea, or little sands in the whole earth, it were some comfort: but after that those yeares bee expired there shall come no release, but the damned shall continue in shrieking, yelling and gnashing of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any of Gods anger, a man shall feele himselfe to haue euen the pangs of hell in his heart. Now therefore all they that would escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sinnes in Christ, and walke according to the spirite in newnes of life, and then they maye assure themselues, that there is no condemnation can belong to them. And it must bee alwaies remembred that hee which would liue, when he is dead, must dye while hee is aliue, namely to sinne. And agayne, hee which would rise to eternall life in the day of iudgement, must rise from sinne before hee dye, vnto newnes of life.

A godlesse man carieth hell in his bosome.

The fourth reason: GOD hath appoynted vnto euery man that liueth in the Church a certaine

certaine time of repentance, and of comming to Christ. And he which mispendeth that time and is not made a Christian then, can neuer be saued. This made our Sauiour Christ weepe for Hierusalem & say, q *O if thou hadst knowne at the least in this thy day, those things which belong to thy peace, but nowe are they hidden from thine eies.* And further signifieth the destruction of Hierusalem, r because she *knewe not the time of her visitation.* Agayne, the neglecting of this time is one cause, why not one or two, but many s shall seeke to enter into the kingdome of heauen, and yet shall not be able. It is a meruailous thing, that they which seeke to bee saued should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. GOD may call thee foorth of this world the next yeare, the next weeke, the next houre: yea hee may strike thee with sodaine death at this very present. And in very trueth, if thou goest foorth of this worlde being no Christian, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speede repent and turne vnto God, and bring foorth fruites worthy of amendment

q *Luk.* 19. 42

r *Verse.* 44.

s *Luke* 13. 24

of

of life, that all thy sinnes may bee done away, when the day of death, or the day of iudgement shall bee. And doe not think with thy selfe that it shall be sufficient to deferre thy turning vnto God till the last ende. For late repentance is seldome true repentance. And he which continueth long in any sinne is in a daungerous case. If a man lye long in any disease he wil scarce recouer his former health: & he which is growne in the custome of any sin, and the sin is become ripe in him, it is a thousand to one, he is neuer saued; according to that of Saint Iames, t *sinne being perfected bringeth foorth death.*

t Iam. 1.13.

The fift reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true Christian, and the glorious estate of this life would mooue anie man to bee a Christian. First of all, they which haue eternall life are freed from all paynes, sicknesses, infirmities, hunger, thirst, colde, wearines; from all sinne, as anger, forgetfulnes, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn, *And* u *God will wipe away all teares for their eyes: and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more payne; for the first things are passed.* Secondly, the faythfull shal be in the presence of Gods maiesty in heauen there to *behold his face*, that is, his glorie, as our Sauiour Christ sayth,

u Reu. 21.4

ſaith, *Father,* x *I wil that they which thou haſt giuē me, be with me euen where I am, that they may behold my glory which thou haſt giuen me.* And Dauid ſayth, *In* y *thy preſence is fulnes of ioy, and at thy right hand there are pleaſures for euermore.* Thirdly, they z ſhal haue ſuch an excellent cōmunion with God, that he ſhal be vnto them *all in al.* For in the end of the world, whē the whole number of the elect is accompliſhed, Chriſt ſhal preſent them to his father, and as he is mediatour he ſhall ceaſe to bee a King, a Prieſt, a Prophet; for though the efficacie of his offices be euerlaſting: yet the execution of them ſhal then ceaſe, as Paul ſaith, a *then ſhall be the end, when he hath deliuered vp the kingdome to God: euen the Father, when he hath put downe all rule, all authoritie and power.* Agayne, among the elect there ſhall not be King and ſubiect, father, mother, child, maſter, ſeruant, noble, ignoble, rich, poore, liuing, dead. Some will ſay, what then ſhal be? I anſwere, one glorious and euerlaſting God, the Father, the Sonne, and the holy Ghoſt ſhall be in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darkneſſe, neither ſhall they neede the light of the Sunne, Moone, or Starres, God himſelfe immediately ſhall bee their light, b as Iohn ſaith. *And the Citie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glory of God doth light it, and the Lambe is the light of it.*

x *Ioh.*17.24

y *Pſa.*16.11 *Reuel.*22.4.

z 1. *Cor.*15. 28.

a 1 *Cor.*15. 24.

b *Re.*21.23

Men

Men shall not then neede meate, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediately shal be their life, & al things concerning life by Christ. Which Iohn signifieth, *when he sayth that he* c *saw a pure riuer of water of life, cleere as*
c Re.22.1,2 *Chrystall proceeding out of the throne of GOD and of the Lambe; there being by either side of it the tree of life which bare two manner of fruites, and gaue fruite euery moneth.* And whereas God is continually to be worshipped in heauen: they neede no other tabernacle or temple thereunto, but God himselfe shall be their temple: as Iohn sayth, *I sawe no temple therein: for the*
d Re.21.22. *Lord God almighty and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God and Christ as he is man, and all the saints which are his members, there ariseth an vnspeakable ioye and gladnes wherewith they are filled. Dauid sayth, e that Gods children shall be satisfied *with the*
e Psal.36. *fatnes of his house, and that hee shall giue them drinke out of the riuers of his pleasures.* This ioy vndoubtedly is infinite, and the Saintes are not onely repleniſhed with it, but they are also swallowed vp of it as with an huge and infinite sea of waters, as may appeare in Peter, who at the tranfiguration of Christ, was so rauished out of measure with ioye at the sight of it,
f Mat.17.4 that he quite forgot himselfe, saying f to Christ,

Mai-

Maſter it is good being here: let vs make three Tabernacles here, one for thee, one for Moſes, and another for Elias. Laſtly, out of this communion ariſeth a perfect loue of God, wherby the ſaints loue God with all their heartes, with all their ſoules, and ſtrength, and this loue ſheweth it ſelf in that they are eternally occupied in g worſhipping God, by ſinging of ſongs of praiſe & thankſgiuing vnto him. Now then ſeeing the kingdome of heauen is ſo glorious, and none can haue it but the true Chriſtian, let all men account the beſt things in this world h as droſſe and dung, ſo that they may obtayne Chriſt & his righteousneſſe.

g *Reuel.7. verſ.11.12.*

h *Phil.3.8.*

The laſt reaſon is the endleſſe loue of Ieſus Chriſt ſhewed in his death and paſſion. Thou art by nature the child of wrath and vengeance. Sathan hath wounded thee with many a deadly wound of ſin: thou lieſt bleeding at the heart and art like to die eternally. Thou being in this eſtate, there is no man on earth, no Saint in Heauen, no Angel, no creature at all, is able to helpe thee; Chriſt only was able; he therefore came downe from Heauen and became man, for this cauſe, to worke thy deliueraunce. Farther more in the curing of the wounde of ſin, no hearbe, no water, no plaiſter, no Philick, can doe thee any good: onely the body and blood of Chriſt is Soueraigne for this matter, being ſteped in the wrath of God. He therefore ſubiected

ieoſted himſelfe to the death, euen the death of the Croſſe, vpon which he ſuffered the wrath of God due to the ſinne of mankinde: and of his owne heart blood he tempered for thee a ſoueraigne medicine to heale all thy wounds and ſores. Now therefore deſpiſe not this mercie, ſeeke vnto Chriſt, lay open all thy ſores, pray him, that he would vouchſafe thee if it bee but one droppe of his blood; then hee will come vnto thee by his holy ſpirite, he will waſh and ſupple thy wounds in his blood and bind them vp. Hee is the [i] *tree of life the leaues whereof heale the nations.* If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou mayſt liue eternally in the kingdome of heauen. If this reaſon will not mooue thee to be a chriſtian, thy caſe is deſperate. It is the beſt reaſon that Paul could vſe to this purpoſe. *As obedient children* (ſayth hee) *faſhion not your ſelues vnto the former luſtes of your ignorance,* [k] *but as he which hath called you is holy, ſo be ye holie in all maner of conuerſation.* His reaſon followeth: [l] *Knowing that yee were not redeemed with corruptible things as ſiluer and gold from your vayne conuerſation receiued by the tradition of the Fathers, but with the precious blood of Chriſt, as a Lamb vndefiled and without ſpotte.*

i *Reue.22.3*

k *1.Pet.1. verſ.14.15.*

l *verſ.18.19*

Thus much haue I ſpoken to the worldling, who in his heart makes no more account of Chriſt

Christ than of his olde shooes: and who had rather be without Christ, than bee without his pigges, with the Gaderens. Now for the true Christians I haue nothing to say but this. The Lord increase the number of them. And let the Lord fullfil them with the knowledge of his wil in all wisedome, and spirituall vnderstanding, that they may walke worthy of him, and please him in all things, being fruitfull in all good works and increasing in the knowledge of God. And whereas they are at continuall warre agaynst the flesh, the worlde, and the Diuell: Lord Iesus strengthen them with all might through thy glorious power, vnto all patience and long suffering with ioyfulnesse. And deare father of all mercie plant that gouernmēt in thy Church euery where which thou hast reuealed in thy word, that thy Saints may worship thee in those meanes, in that order and comelinesse, which thou hast appoynted, abounding in righteousnes, peace of conscience, and ioy of the holy Ghoste, Amen,

Amen.

Matth. 2.

m Coloss. 1. ver. 9. 10. 11

A



A Dialogue of the ſtate of a Chriſtian man, gathered here and there out of the ſweete and ſauorie writings of Maiſter Tindal and Maiſter Bradford.

Timotheus. Becauſe of our ancient acquaintance and familiaritie (deare frend *Euſebius*) I will make bold with you to aske ſuch queſtions as may bee for my edification & comfort, and of no other matters but euen of religion, whereof I ſee you are an olde profeſſor. And the firſt of all, let me be bolde to aske this queſtion of you, how it pleaſed God to make you a true chriſtian, and a member of Chriſt Ieſus whome I ſee you ſerue continually with a feruent zeale.

Euſe-

Euſebius. For that olde acquaintance that was betweene vs, and for that you are deſirous to liue a godly life in Chriſt Ieſus, I will not conceale the good worke of my God in mee: therefore I pray you marke a little what I ſhall ſay, and I will declare vnto you the trueth euen foorth of the feeling of mine owne conſcience. The fall of Adam did make mee the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the Diuell: And the Diuell was my Lorde and my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knit faſter vnto the will of the Diuell, then could an hundred thouſand chaines binde a man vnto a poaſt. Vnto the Diuels will did I conſent with all my heart, with all my minde, with all my might, power, ſtrength, will and life: ſo that the lawe and will of the Diuell, was written as well in my heart, as in my members, and I ran headlong after the Diuell with full ſaile, and the whole ſwing of all the power I had: as a ſtone caſt vp into the ayre commeth downe naturallie of it ſelfe with all the violent ſwing of his owne weight. O with what deadly and venemous heart did I hate mine enemies? with how great malice of minde inwardlie did I ſley and murther? With what violence and rage, yea with what feruent luſt committed I

adultery, fornication, and ſuch like vncleane-nes? With what pleaſure and delectation like a glutton ſerued I my belly? With what diligence deceiued I? Howe buſilie ſought I the thinges of the worlde? Whatſoeuer I did worke, imagine or ſpeake, was abhominable in the ſight of God, for I could referre nothing vnto the honour of GOD: neither was his law or will written in my members or in my heart, neither was there any more power in me to follow the will of God than in a ſtone to aſcend vpward of it ſelfe. And beſides that I was a ſleepe in ſo deepe blindneſſe that I could neither ſee nor feele in what miſerie, thraldome, and wretchedneſſe I was, till Moſes came and awaked me and publiſhed the law. When I heard the law truely preached howe that I ought to loue and honour God with all my ſtrength and might from the lowe bottome of the heart, becauſe hee did create me Lorde ouer it, and my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart becauſe God hath made them after the likeneſſe of his owne Image, and they are his ſonnes as well as I, and Chriſt hath bought them with his blood, and made them heires of euerlaſting life as well as I: and howe I ought to doo whatſoeuer GOD biddeth and to abſtayne from whatſoeuer God forbiddeth, with all loue and meekneſſe, with a feruent and burning

ning luſt from the center of the heart. Then began my conſcience to rage againſt the lawe and againſt God. No ſea, bee it neuer ſo great a tempeſt was ſo vnquiet, for it was not poſſible for me a naturall man to conſent to the lawe that it ſhould be good, or that God ſhould bee righteous which made the lawe: in as much as it was contrary vnto my nature, and damned me and all that I could doe, and neuer ſhewed mee where to fetch helpe, nor preached anie mercie: [a] but onely ſet me at variaunce with God, and prouoked and ſtirred me to rayle on God, and to blaſpheme him as a cruell tyranne. And indeed it was not poſſible to do otherwiſe, to thinke that God made mee of ſo poyſoned a nature, and gaue me an impoſſible law to performe: I being not borne againe by the ſpirite, and my wit, reaſon, and wil being ſo faſt glewed, yea nayled and chayned vnto the will of the Diuell. This was the captiuitie and bondage whence Chriſt deliuered mee, redeemed and looſed me. His blood, his death, his patience in ſuffering rebukes and wronges and the full wrath of God, his prayers and faſtings, his meekenes and fulfilling the vttermoſt poynts of the lawe, appeaſed the wrath of GOD, brought the fauour of God to mee agayne, obtained that God ſhould loue me firſt, and be my father, and that a mercifull father that woulde conſider my infirmitie and weakeneſſe, and

a *Rom.* 4.

would giue mee his ſpirit againe, which hee had taken away in Adam, to rule, gouerne, and ſtrengthen mee, and to breake the bandes of Sathan wherein I was ſo ſtraight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of GOD, (which preaching is called the Goſpell or glad-tidings,) and I had deepelie conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God and kindneſſe ſhewed of Chriſt. For when the Goſpell was preached, the ſpirite of God (me thought) entred into my heart, and opened my inwarde eyes, and wrought a liuely faith in mee, and made my wofull conſcience feele and taſte how ſweete a thing the bitter death of Chriſt is, and how merciſull and louing God is through Chriſtes purchaſing and merits, and made mee beginne to loue againe, and to conſent to the lawe of God how that it is good and ought ſo to bee, and that God is righteous that made it: laſtlie it wrought in mee a deſire to bee whole, and to hunger and thirſt after more righteouſneſſe and more ſtrength to fulfill the lawe more perfectlie: and in all that I doo or leaue vndone to ſeeke Gods honour & his will with meekeneſſe euermore condemning the imperfectnes of my deedes by the lawe.

Now then this good worke of God to my ſaluation

ſaluation ſtandeth in two poyntes, the working of the lawe, and the working of the Goſpell: the preaching of the lawe was a key that bound and damned my conſcience, the preaching of the Goſpell was another key that looſed me againe. Theſe two ſalues (I meane the lawe and the Goſpell) vſed God & his Preacher to heale and cure mee a wretched ſinner withall. The Lawe did driue out my diſeaſe and made it appeare, and was a ſharpe ſalue and fretting corraſiue, and killed the dead fleſh, and looſed and drewe the ſore out by the roote, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne workes, merites, deſeruings, and ceremonies, and robbed me of all my righteouſnes, and made mee poore. It killed me in ſending me downe to hel, and bringing mee almoſt to vtter deſperation, and prepared the way of the Lorde, as it is written of *Iohn Baptiſt*. For it was not poſſible that Chriſt ſhould come vnto mee as long as I truſted in my ſelfe or in any worldly thing, or had any righteouſnes of mine owne, or riches of holie workes. Then afterward came the Goſpell a more gentle plaiſter, which ſoupled and ſwaged the woundes of my conſcience and brought mee health: it brought the ſpirite of God, which looſed the bandes of Sathan, and coupled mee to GOD and his will through a ſtrong faithe and feruent loue. Which bandes

were too ſtrong for the Diuell, the worlde, or any creature to looſe. And I a poore and wretched ſinner felt ſo great mercie that in my ſelfe I was moſt ſure that God would not forſake me, or euer withdraw his mercie and loue from me. And I boldly cried out with Paul, ſaying. *Who ſhall ſeparate mee from the loue of GOD, &c.* Rom. 8. Finally, as before when I was bound to the Diuell and his will, I wrought all manner of wickedneſſe, for I could doo no otherwiſe, it was my nature: euen ſo nowe ſince I am coupled to GOD by Chriſtes blood, I doo good freely, becauſe of the ſpirite and this my nature. And thus I truſt I haue ſatisfied your firſt demaund.

Timoth. Yea, but me thinkes you doo too much condemne your ſelfe in reſpect of ſinne. For I can remember that from your childehoode you were of a good and gentle nature, and your behauiour was alwayes honeſt and ciuill, and you could neuer abide the companie of them which were royſters and ruffianes, and ſwearers and blaſphemers, and contemners of Gods word, and drunkards which nowe are tearmed good fellowes. And your dealing with all men hath beene euer commended for good, faythfull and iuſt. What meane you then to make your ſelfe ſo abhominable and accurſed, and to ſay, you were ſo wholly addicted vnto wickedneſſe, and your will ſo fearefullie

and

and miſerably in captiuitie vnto the will of the Diuell.

Euſeb. Brother *Timothie* I know what I ſay, God giue me grace to ſpeak it with more liuely feeling of my weakneſie, and with a more bitter deteſtation of my ſinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeance of God by birth: yea and ſo from my firſt conception: And I had my fellowſhippe with the damned diuels vnder the power of darkenes and rule of Satan, while I was yet in my mothers womb: and although I ſhewed not the fruites of ſinne as ſoone as I was borne nor long after: yet was I ful of the naturall poyſon, from whence all wicked deedes doo ſpring, and cannot but ſin outwardly, as ſoone as I am able to worke (bee I neuer ſo young) if occaſion be giuen: for my nature is to ſinne as is the nature of a ſerpent to ſting: & as a ſerpent yet yong, or yet vnbrought foorth is full of poyſon and cannot afterwarde (when time and occaſion is giuen) but bring forth the fruites thereof. And as an Adder, a Toade, or a ſnake is hated of man, not for the euill it hath done, but for the poyſon that is in it, and hurte which it cannot but doo: ſo am I hated of God, for that naturall poyſon which is conceiued and borne with mee before I doe any outward euill. And as the euill which a venemous worme dooth, maketh it not a ſer-

pent, but becauſe it is a venemous worme therfore dooth it euill, and poyſoneth: euen ſo doo not our euill deedes make vs euill firſt, but becauſe wee are of nature euill, therefore doo wee euill, and thinke euill, to eternall damnation by the lawe, and are contrarie to the will of God in our will and in all things conſent vnto the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinne as you haue had: and although I would bee loath to commit any ſinne, yet the lawe was neuer ſo terrible vnto mee, condemnind me, pronouncing the ſentence of death againſt mee, and ſtinging my conſcience with feare of euerlaſting paine, as I perceiue it hath been vnto you: therefore I feare oftentimes leaſt my profeſſion of religion ſhould be onely in truth meere hypocriſie, I praie you let mee heare your minde.

Euſeb. A true ſaying it is that the right way to go vnto heauen, is to ſayle by hell, and there is no man liuiug that feeleth the power and vertue of the bloud of Chriſt, which firſt hath not felt the ſtrange paynes of hell. But yet in theſe paynes there is a difference: and it is the will of God that his children in their conuerſion ſhall ſome of them feele more and ſome leſſe. *Ezechias* on his death bedde complaineth that the Lorde breaketh his bones like a Lyon, that he could not ſpeake by reaſon of paine,

Eſa. 38.

paine, but chattered in his troate like a Crane, and mourned like a Doue. *Iob* ſaieth, that God is his enemie, and hath ſet him vp as a marke to ſhoote at, and that the arrowes of the Almightie are vpon him, and that the poyſon of them hath dronke vp his ſpirit. *Dauid* bewaileth his eſtate in manie Pſalmes, but eſpeciallie in the 130. Pſalme, where he beginneth on this manner: Out of the deepe places haue I called vnto thee O Lorde: which is as though hee ſhould ſay; O my poore ſoule fall not flatte downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeed, but be not for all that quite ouerwhelmed, thou art thruſt downe ſo lowe into the deapth of deeps, that thou hadſt need crie alowd to be heard of him which dwelleth in the higheſt heightes: & the euer-burning hel fire is not far fró that Lake whether thine iniquities haue plunged thee, ſo that thou maiſt perceiue as it were the Eccho of their cries and deſperate howlings, which bee there caſt out of all hope of euer comming foorth. But the Lorde which bringeth forth euen to the borders of Hell his beſt beloued when they forget themſelues, knoweth alſo howe well to bring them backe againe. Goe no further then downeward, but lift vp thy heart togeather with thine eye, and ſeeke vnto the Lord, to reach vnto thee his mercifull and a helping hand. Againe in the Scriptures wee

Iob. 6. 4.
Iob. 13.
Pſal. 132.

finde

finde examples of men conuerted vnto the Lord without any vehement ſorrowe of their ſinnes. What anguiſh of conſcience had the theefe vpon the Croſſe for his former life in his preſent conuerſion at the houre of death? How was *Lidia* diſmayed and caſt downe in reſpect of her wickedneſſe, like as *Dauid* was or *Iob*, whoſe heart GOD onely is ſayd to haue opened to giue attendance to the preaching of Paule and Silas, who alſo euen preſentlie after was readie to entertaine them, and to make them a feaſt in her houſe, which ſhe could not haue done if ſhe had been in the perplexities of *Ezechias*, or *Dauid*. The ſame may bee ſpoken of the Iailer, and of them which heard *Peters* Sermon at Ieruſalem, who for all that they had murdered our Sauiour Chriſt, yet in their conuerſion, their hearts were onely for the time pricked. So then GOD in preparing vs, which in trueth are nothing but fleſhlie and ſtinking dung-hilles of ſinne, nay very vncleanneſſe and pollution it ſelfe, I ſay, in preparing vs to bee the temples of his holie ſpirite to dwell in, and the ſtore-houſes to horde vp his heauenlie graces in, dooth otherwhiles vſe a milde and gentle remedie, and maketh the lawe to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance, and otherwhiles in ſome he ſetteth a ſharpe edge vpon the lawe, and

and maketh it to wound the heart verie deepe, and as a ſtrong corasiue to torment them, and to fret and gnawe vpon their conſciences. And wee ſee by experience that a botch or a byle in a mans bodie, is as well eaſed of the corruption that is in it by the pricking of the poynt of a ſmall needle as by the launcing of a great raſer. Wherefore if GOD by his ſpirite haue wrought in you ſorrowe for ſinne in any ſmall meaſure, though not in as great meaſure as you deſire, you haue no cauſe to complaine: and in that you are grieued and ſorrowfull for your ſinnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, GOD make me thankfull for it. And I pray you more plainly ſhewe me the ſtate of your life till this houre, that I and all other may take warning by it.

Euſeb. That which may do good vnto other men I will neuer conceale though it bee to my perpetuall ſhame. As I was conceiued & borne in ſinne, ſo my parents brought me vp in ignorance, and neuer ſhewed me my ſhame & miſerie by Gods law: & I liued a long time, euen as a man in a dead ſleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor diuell. And the diuell himſelfe (as now I perceiue) did often perſwade my ſecure conſcience that I was the

childe of God, and ſhould bee ſaued as well as the beſt man in the worlde: and I yeelded to this perſwaſion, and did verilie thinke it: ſo that when the preacher for wickedneſſe and ſecuritie denounced Gods iudgements and hell fire, I haue ſaide vnto my neighbours that I hoped I ſhould bee ſaued, and hee ſhould goe to hell: and when I was asked whether I could keepe all the commaundements of the lawe, I ſaid that I could: and being asked whether I neuer ſinned, I ſaide I thought that otherwhiles I did, but for them which were but fewe, I hoped God would haue mercie, and haue mee excuſed, & all my neighbours were glad of my companie, they ſpoke well of mee, and I was taken for an honeſt man, when as indeed, before God I was a vile beaſt, and the child of wrath, inſpired with the ſpirite of the Diuell continuallie. Well, afterward I heard the law preached, and I ſawe and remembred many fearefull iudgements of GOD vppon men whome I in reaſon thought were as good men as I, then I began to conſider mine owne eſtate, and to perceiue my ſinnes, and my curſedneſſe, and vpon a time aboue all other, the curſe of the lawe made mee inwardly afraide, and my fleſh then began to tremble and quake: then I could not ſleepe in the night ſeaſon, I was afraide of euerie thing. If I were in my houſe, I thought the houſe would fall on my head; if abroade, I thought

euery

euery crannie of the earth would open it ſelfe wider and ſwallowe mee. I ſtarted at euery ſtrawe, and at the moouing of a flye: my meate was loathſome vnto me, and I thought I was not worthie of ſo good a creature of God, and that God might iuſtly turne it to my bane: the griefe of my heart for my life paſt made mee ſhed abundance of teares: and vpon that I remembred in Dauids Pſalmes, that his teares were his drink, and that he did wet his bed with teares. And now the Diuell changed both his coate and his note, and in fearefull manner cryed in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my ſoule was the beginning of hel. And the greater was my paine, becauſe I durſt not open my minde vnto any for feare they ſhould haue mocked mee, and haue made a ieſt of it. Wherefore I was faine to goe to a godly learned Preacher; I ſhewed mine eſtate vnto him; after I had continued with him the ſpace of two or three daies, I receiued comfort both by the promiſes of mercie, which hee ſhewed mee in the booke of GOD, and by his feruent, godlie and effectuall prayers: and I thanke GOD euer ſince I haue had ſome aſſurance (in ſpite of the Diuell) that I doo appertaine to the Kingdome of Heauen, and am now a member of Ieſus Chriſt, and ſhall ſo continue for euer.

Timoth.

Timoth. How know you that God hath forgiuen your ſinne?

Euſeb. Becauſe I am a ſinner and he is both able and willing to forgiue me.

Timoth. I graunt that hee is able to forgiue you, but how know you that he will? you know your ſinnes are very great.

Euſeb. I graunt: but Chriſts paſſion is farre greater: and although my ſinnes were as red as ſcarlet and as purple, yet they ſhall be as white as ſnowe, and as ſoft as wooll.

Timoth. Oh but you haue ſinned very often.

Euſeb. Tell mee not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euſeb. By Gods grace it is my full purpoſe, and my earneſt prayer to GOD is, hereafter to take better heede, and to amende my former life.

Timoth. Is that enough thinke you?

Euſeb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forſake you.

Euſeb. Nay, that I will neuer graunt: for I am certainlie perſwaded of the fauour and mercie of GOD euen to the ſaluation of my ſoule.

Timoth. Oh ſhew me that, that is the thing I earneſtly deſire, to be aſſured of Gods ſpecial goodnes, euen by your feeling.

Euſeb.

Euſeb. According as GOD hath giuen me to feele the ſame ſo will I ſhewe it you. And firſt of all the dealing of God towards me is a good argument to me. In the firſt commandement, God hath commaunded me to take him to bee my GOD, and in the Lords prayer hee teacheth me to call him father: hee hath created the worlde generally, and euery creature particularly for man, and ſo for mee, to ſerue for my commoditie, neceſſitie, and admonition. Alſo hee hath made me after his owne image, hauing a reaſonable ſoule, body, ſhape, where he might haue made me a Toade, a Serpent, a Swine, deformed, franticke. Moreouer, he hath wonderfully preſerued mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: al which doe confirme in mee a perſwaſion of Gods fatherly loue: and that I ſhould not doubt hereof: where I might haue been borne of Turkes, loe it was the will of GOD that I ſhould be borne of Chriſtian parents, and bee brought into Gods Church by Baptiſme, which is the Sacrament of adoption, and requireth faith, as well of the remiſſion of my ſinnes as of ſanctification and holines to bee wrought of God in me by his grace and holy ſpirit: where I might haue been borne in an ignorant time and religion, GOD would that I ſhould bee borne in theſe dayes and in this countrey where is more know-

knowledge reuealed then euer was heere or in many places elſe is. Where I might haue beeñ of a corrupt iudgement, and entangled with many errors of Papiſtrie, and of the familie of Loue, and of the ſchiſme of Browne, by Gods goodnes my iudgement is reformed, and hee hath lightened mine eyes to ſee and my heart to imbrace his ſincere trueth. By all which things I doo confirme my faith of this that God alwaies hath been, is, and will bee for euer my Father, and at my departing foorth of this world will giue mee the crowne of euerlaſting glorie. Secondly, when as man is euermore doubting of the promiſes of God bee they neuer ſo certaine, GOD of his infinite mercie to preuent all occaſions of doubting, promiſeth to giue his owne ſpirit as a pledge, pawne, or earneſt pennie vnto his children of their adoption and election to ſaluation. Now, ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feele that in my ſelfe which I neuer felt or heard of before. In times paſt, I came to prayers and to the preaching of Gods worde, euen as a Beare commeth to the ſtake, now the word of God is meate and drink to mee, and praier is no burden vnto mee, but my ordinarie exerciſe. If I riſe in the morning I am not well till I haue praied and giuen thankes to God, if I doo any thing it commeth into my minde to pray. In my prayers I finde great

great ioy and comfort and the exceeding fauour of God, I neuer thinke I can well take my reſt, or doo any thing elſe except firſt I aske it at Gods hand in Chriſt. Laſtly, when my mind and heart is wholly occupied in worldly matters, I am ſtirred vp, and as it were drawen to pray vnto God for the remiſſion of my ſinnes, and the aſſurance of my ſaluation, and in praier I haue had thoſe grones which for their greatnes cannot bee expreſſed. Now from whence commeth all this? From the Diuel? No. In theſe actions I haue found him my enemy, and a continuall hinderer of them. For hee by his craft when I haue been heauie and weake, hath aſſayled to prouoke me to ſome ſinnes whereunto my curſed nature was moſt giuen, and I hauing yeelded to him haue beene ſo hardened and blinded by thoſe ſinnes, that for a time I haue made light account of the worde of God and prayer. Well then, peraduenture this came from mine owne ſelfe? No neither. This curſed nature of mine hath beene more pleaſed and delighted with ſinne, and with the pleaſures of the worlde, than with ſuch exerciſes, from which it draweth mee and preſſeth mee downe as leade. I cannot thinke that ſuch a poyſoning Cockatrice can lay ſuch good egs, or that wilde crabbe trees (ſuch as all men are in Adam) can bring foorth ſweete frutes according to the will of God, except God plucke

them foorth of Adam, and plant them in the garden of his mercie, and ſtocke them, and graft the ſpirit of Chriſt in them. Wherefore theſe are the workes of Gods ſpirite, and my conſcience is thereby certified that God hath giuen mee the ſpirite of adoption, and therefore that his fauour and mercie ſhall continue towards mee for euer. For the giftes of God are without repentance, and whome God once loueth, him he loueth for euer. Thirdly, there bee certaine fruites of Gods children which I finde in me, by which I am confirmed in Gods fauour. Saint Iohn in his firſt Epiſtle ſaith, that hereby we knowe that wee are tranſlated from death to life becauſe wee loue the brethren. Truely I feele in my heart a burning loue towards them which are good Chriſtians though I neuer knew them nor ſawe them, and I am verie deſirous to doo any good for them: and if drops of my heart blood woulde doo them good they ſhould haue them. Moreouer I hate all ſinne and [illegible]dnes with a bitter hatred, and I long to ſee the comming of my Sauiour Chriſt to iudgement, I am grieued and diſquieted becauſe I cannot fulfill the lawe of God as I ought, all which I haue learned foorth of Gods worde to be tokens of Gods children. And thus you ſee what euidence I haue to ſhew that I am a true member of the Church militant and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ (as these arguments seeme to prooue) without all wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my fayth which I haue in Christ is euen fought agaynst with doubting, and euer assayled with desperation, not when I sinne onely but also in tentations of aduersitie, into which God bringeth me to nurture me and to shew me mine owne heart, the hypocrisie and false thoughts that there lie hid, my almost no faith at all, and as little loue, euen then happily when I thought my selfe moste perfect of all; for when temptations come I cannot stand, when I haue sinned faith is feeble, when wrong is done vnto me I cannot forgiue, in sicknes, in losse of goods, in all tribulation I am impatient, when my neighbour needeth my helpe that I must departe with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all such temptations my fayth perisheth not vtterly, neither my loue and consent to the law of God: but they bee weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a childe, so nowe deale I towardes GOD my louing father. When I was a child my father and mother taught me nurture and wisedome, I loued my father and all his commaundements, and perceiued

ceiued the goodnes he shewed me, that my father loued me, and all his precepts are vnto my wealth and profite, and that my father commandeth nothing for any neede he hath thereof, but seeketh my profite onely, and therefore I haue a good fayth vnto all my fathers promises, and loue all his commaundements and doe them with good will, and with good will goe euery day to the schoole: And by the way happely I saw company play, and with the sight, was taken and rauished of my memorie, and forgot my selfe, and stood, and beheld, and fell to play also forgetting father and mother, and all their kindnes, all their lawes, and mine own profite also. Howbeit, the knowledge of my fathers kindnes, the fayth of his promises, and the loue that I had agayne vnto my father, and the obedient minde were not vtterly quenched, but lay hid, as all things doe when a man sleepeth or lyeth in a traunce. And as soone as I had played out all my lusts, or else by some had been warned in the meane season, I came agayne to my olde profession. Notwithstanding, many tentations went ouer my heart, and the lawe as a right hangman tormented my conscience, and went nie to perswade mee that my father would thrust me away, & hang me if he catched mee, so that I was like a great while to runne away, rather than to returne to my father againe. Feare and dread of rebuke,

and

and of losse of my fathers loue, and of punish-
ment wrastled with the trust which I had in
my fathers goodnesse, and as it were gaue my
fayth a fall. But I rose agayne as soone as the
rage of the first brunt was past, and my minde
was more quiet. And the goodnesse of my
father and his olde kindnesse came vnto my
remembraunce, either by mine owne courage,
or by the comfort of another. And I beleeued
that my father would not put mee away or de-
stroy mee: and he hoped that I would doe no
more so. And vpon that I got me home againe
dismayed, but not altogether faythlesse: the old
kindnes would not let me despayre, howbeit al
the world could not set mine heart at rest, vn-
till the payne had been past, & vntil I had heard
the voyce of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainly
and truely shewed the weaknesse of yours, and
consequently of all mens fayth, shew me I pray
you how by the weaknes of fayth a Christian
is not rather discomforted than comforted, and
assured of his saluation.

Euseb. God doth not so much regarde the
quantitie of his graces as the trueth of them, he
approoueth a little fayth if it bee a true fayth:
yea, if fayth in vs were no more but a grayne of *Matth. 20.*
mustard seede (which is the least of all other
seedes) it should be effectuall, and God would
haue respect vnto it. The poore diseased beg-

gar with a lame hande, hauing the palsie alſo, is able neuertheleſſe to reach out the ſame and receiue an almes of a King: and ſo in like manner a weake and languiſhing fayth is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heauenly king offered vnto vs in Chriſt. Faith, in the 3. of Iohn, is compared vnto the eye of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo little behold the braſen Serpent, it was ſufficient to cure the ſtings of the fierie Serpents, and to ſaue life.

Timoth. Seeing that you ſatisfie me in euerie point ſo fully, ſhew me I pray you, whether a man may be wicked and haue faith, and whether fayth entring expelleth wickedneſſe. For I haue heard ſome ſay, that a man might beleeue the word of God and yet be neuer the better in his life, or holier than before he was.

Euſeb. Many there are which when they heare or reade of fayth, at once they conſent thereunto, and haue a certaine imagination & opinion of fayth: as when a man telleth a ſtorie, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeue and tell vs a true thing, and this imagination or opinion they call fayth. Therefore as ſoone as they haue this imagination or opinion in their hearts, they ſay, verily, this doctrine ſeemeth true, I beleeue it euen ſo: then they

thinke

thinke that the right fayth is there; but afterward when they feele in themselues no maner of working of the spirite, neither the terrible sentence of the law, and the horrible captiuitie vnder Satan, neither can perceiue any alteration in themselues, and that any good works followe, but finde they are altogether as before, and abide in their olde state, then thinke they that fayth is not sufficient, but that works must be ioyned with fayth to iustification: but true fayth is onely the gift of God, and is mighty in operation, euer working, being full of vertue: it renueth man, and begetteth him afresh, altereth him, changeth him, and turneth him altogether into a new creature and conuersation: so that a man shall feele his heart cleane chaunged, and farre otherwise disposed than before, & hath power to loue that which before hee could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it setteth the soule at libertie, and maketh her free to follow the will of God, and is to the soule as health to the bodie. After that a man is pined with long sicknes, the legs cannot beare him, he cannot lift vp his hands to helpe him, his taste is corrupt, sugar is bitter in his mouth, his stomacke longeth after slubbersauce and swash, at which a whole stomacke is ready to cast his gorge: when health commeth shee changeth & alte-

alereth him cleane, giueth him ſtrength in all his members, luſt & will to do of his owne accord that which before hee could not doe, neither could ſuffer that any mā ſhould exhort him to doe, and hath now luſt in wholſome things, and his members are free and at libertie, & haue powier to do al things of his own accord which belong to a ſound and whole man to doe. And fayth worketh in the ſame manner as a tree brings foorth fruite of his owne accord: and as a man needeth not bid a tree bring foorth fruite, ſo is there no law put to him that beleeueth and is iuſtified through fayth, neither is it needefull. For the law is written and grauen in his heart, his pleaſure is dayly therein, and as without commaundement euen of his owne nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: euen ſo of his owne nature without any compulſion of the law, he bringeth forth good works: and as an whole man when he is a thirſt tarrieth but for drinke, and when hee hungreth abideth but for meate, and then drinketh and eateth naturally: Euen ſo is the faithfull euer a thirſt, and an hungred after the will of GOD, and tarrieth but for an occaſion: and whenſoeuer an occaſion is giuen hee worketh naturally the will of God. For this bleſſing is giuen them that truſt in Chriſts blood, that they thirſt and hunger to doe Gods will. Hee that hath not this fayth is but an vnprofitable babler of fayth

and

and workes, and neither wotteth what he babbleth, nor whereunto his words pretend. For he feeleth not the power of faith nor the working of the ſpirit in his heart, but interpreteth the Scriptures which ſpeake of faith and workes after his owne blind reaſon, and fooliſh fantaſies, not hauing any experience in himſelfe.

Timoth. Euery member of Chriſts congregation is a ſinner, and ſinneth daylie, ſome more, and ſome leſſe: for it is written, 1. Ioh. 1. *If we ſay wee haue no ſinne we deceiue our ſelues, and the trueth is not in vs.* And Paule, Rom. 7. *That good which I would, that doe I not; but that euil which I would not, that doe I. So it is not I that doe it* (ſayth hee) *but ſinne that dwelleth in me.* So the Chriſtian man is both a ſinner and no ſinner: which how it can be, ſhew it me by your experience.

Euſeb. I being one man in ſubſtance and two men in qualitie, fleſh and ſpirit, which in me ſo fight perpetually the one agaynſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one ſtate. If the ſpirit ouercome in tentations, then is ſhe ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh, then as though ſhe had a mountaine on her backe, and as wee ſometime in our dreames thinke wee beare heauier than a milſtone on our breaſts: or when we dreame

now

now and then that wee would runne away for feare of ſome thing, our legges ſeeme heauier than leade: Euen ſo is the ſpirit oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtrugleth and ſtriueth to get vp, and to breake looſe in vaine, vntill the God of mercie which heareth my groane through Ieſus Chriſt, come and looſe her with his power, and put ſomething on the backe of the fleſh to keepe her downe, to miniſh her ſtrength, and to mortifie her. So then no ſinner I am if you regarde the ſpirit, the profeſſion of my heart toward the lawe of God, my repentance and ſorrowe that I haue both becauſe I haue ſinned, and am yet full of ſinne, and looke vnto the promiſes of mercie in our Sauiour Chriſt, & vnto my faith. A ſinner am I if you looke to the frailtie of my fleſh which is a remnant of the olde Adam, and as it were the ſtock of the wilde oliue tree, euer and anone when occaſion is giuen, ſhooting foorth his braunches, leaues, budde, bloſſome, and fruite alſo: which alſo is as the weaknes of one that is newly recouered out of a great diſeaſe, by the reaſon whereof all my deedes are imperfect, and when occaſions bee great I fall into horrible deedes, and the fruite of the ſinne which remaineth in my members breaketh out. Notwithſtanding, the ſpirit leaueth mee not, but rebuketh mee, and bringeth me home agayne vnto my profeſſion, ſo that I

neuer

neuer caſt off the yoke of GOD from of my necke, neither yeeld vp my ſelfe vnto ſinne to ſerue it, but fight a freſh, and begin a newe battaile. And I had rather you ſhould vnderſtand this foorth of the Scriptures, by the example of Ionas and the Apoſtles. Ionas was the friend of GOD, and a choſen ſeruant of GOD, to teſtifie his will vnto the world. He was ſent from the land of Iſrael, where hee was a Prophet, to goe amongſt an Heathen people and the greateſt Citie of the world, then called *Niniuie*, to preach that within fortie dayes they ſhould be deſtroyed for their ſinnes: which meſſage the free will of Ionas had as much power to doe as the weakeſt hearted woman in the worlde had power, if ſhee were commaunded to leape into a tubbe of liuing Snakes and Adders: as happelie if GOD had commaunded Sara to ſacrifice her ſonne Iſaac, as hee did Abraham, ſhee would haue diſputed with GOD ere ſhee had done it, or though ſhe were ſtrong enough. Well, Ionas hartned by his owne imagination, and reaſoning after this manner; I am heere a Prophet vnto Gods people the Iſraelites: which though they haue Gods word teſtified vnto them daylie, yet deſpiſe and worſhip GOD vnder the likeneſſe of Calues and after all manner of faſhions ſaue after his owne worde, and therefore are of all nations the worſt and moſt worthie of puniſhment.

ment. And yet God for loue of a fewe that are among them, and for his names ſake ſpareth and defendeth them: how then ſhall God take ſo cruell vengeance on ſo great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part ſo euill as theſe? If I therefore ſhall goe preach, I ſhall lie and ſhame my ſelfe, and God too, and make them the more to deſpiſe God. Vpon this imagination he fled from the preſence of God, and from the countrie where God is worſhipped. When Ionas entred into the ſhip, he laide him downe to ſleepe: for his conſcience was toſſed betweene the commandement of God which ſent him to Niniuie, & his fleſhly wiſedome which diſſwaded and counſelled him to the contrarie, and at laſt preuayled againſt the commandement, and carried him another way as a ſhip caught between two ſtreames (as the Poets faine the mother of *Meleager* to be between diuers affections; while to auenge her brothers death ſhe ſought to ſley her owne ſonne) whereupon for very payne and tediouſneſſe hee lay downe to ſleepe to put the commaundement out of minde, which did ſo gnaw and fret his conſcience: as alſo the nature of all the wicked is, when they haue ſinned in earneſt, to ſeeke all meanes with riot, reuell, and paſtime to driue the remembrance of ſinne forth of their hearts, as Adam did to couer his

wickedneſſe

wickedneſſe with appernes of figg-leaues. But God awoke him out of his dreame, and ſet his ſinnes before his face: for when the lotte had caught Ionas, then be ſure, that his ſinne came to remembrance agayne, and that his conſcience raged no leſſe then the waters of the ſea. And then he thought, he only was a ſinner, and thought alſo that as verilie as he had fled from God, as verily God had caſt him away: for the ſight of the rodde maketh the naturall childe not onely to ſee and acknowledge his fault, but alſo to forget all his fathers olde mercie and goodneſſe. And then hee confeſſed his ſinne openly, and of very deſperation to haue liued any longer he had caſt himſelfe into the ſea betimes, except they would be loſt alſo: for all this God prouided a fiſh to ſwallowe Ionas. When Ionas had been in the fiſhes bellie a ſpace, the rage of his conſcience was ſomewhat quieted, and he came to himſelfe againe, and had receiued a little hope, and the qualmes and panges of deſperation which went ouer his heart were halfe ouercome: then he praied to God, and gaue thankes vnto him. When Ionas was caſt vpon the land agayne, then his will was free, and hee had power to goe whether God ſent him, and to what GOD commaunded him, his owne imagination laide apart: for he had been at a newe ſchoole, and in a fornace where hee was purged of much

refuſe

refuse and drosse of fleshlie wisedome, which resisted the wisedom of God. For as farre as we be blind in Adam we cannot but seeke and will our own profite, pleasure and glorie: & as farre as wee bee taught in the spirit, we cannot but seeke and will the pleasure of God onely. Then Ionas preached to *Niniuie*, and they repented: then Ionas shewed againe his corrupt nature for all his trying in the Whales bellie. He was so displeased because the *Niniuites* perished not, he was wearie of his life, and wished death for very sorrowe, that hee had lost the glorie of his prophecying, in that his prophecie came not to passe, but hee was rebuked of God, as in his prophecie you may reade.

The Apostles, Christ taught them euer to be meeke and to humble themselues: yet oft they striued amõg themselues who should be greatest: the sonnes of Zebede would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend frõ heauen and consume the *Samaritans*. When Christ asked, *who say men that I am?* Peter answered, *Thou art the sonne of the liuing God*, as though Peter had been as perfect as an Angell. But immediatly after when Christ preached vnto thẽ of his death and passion, Peter was angrie and rebuked Christ, and thought earnestly that hee had raued, and not wist what he had sayd: as at another time in which Christ was so feruently

busied

buſied in healing the people, that he had no leiſure to eate, they went out to holde him, ſuppoſing that he had been beſide himſelfe. And one that caſt forth diuels in Chriſts name they forbad, becauſe he waited not on them, ſo glorious were they yet. And though Chriſt taught alway to forgiue, yet Peter after long going to ſchoole, asked whether men ſhould forgiue ſeuen times, thinking that eyght times had been too much. And at the laſt ſupper, Peter would haue dyed with Chriſt, but yet within few houres after hee denied him both cowardlie and ſhamefullie. And after the ſame manner, though hee had ſo long heard that no man muſt auenge himſelfe, but rather turne the other cheeke to the ſmiter agayne, yet when Chriſt was in taking, Peter asked whether it were lawfull to ſmite with the ſworde, and taried no anſwere, but laide on raſhlie. So that although wee bee once reconciled to God, yet at the firſt we be but children and yong ſchollers, weake and feeble, and muſt haue leiſure to growe in the ſpirite, in knowledge, loue, and deedes thereof, as young children muſt haue time to growe in their bodies: and ſo in like manner the ſting of the Serpent is not pulled out at once, but the poyſon of our nature is miniſhed by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godlie diſcourſe,

course, the manifolde conflicts betweene the flesh and the spirite, and that the flesh is like to a mightie Giant, such a one as was Goliah, strong, lustie, stirring, enemie to God, confederate with the Diuell: and the spirite like to a little child, such a one as was little Dauid, newe borne, weake and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with prayer and fasting, watching, deedes of mercie, holie meditations and reading the Scriptures, and in bodilie labour, and in with-drawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde in my bodie most inclined to, and with abstayning from al things that encourage the flesh against the spirite: as reading of toyes and wanton bookes, seeing of Plaies and Enterludes, wanton communication, fooliſh iesting, and effeminate thoughts and talking of couetousnes, which Paule forbiddeth Epheſ. 5. magnifying of worldly promotions. If these will not mortifie my flesh, thē God sendeth me some troubles, and so maketh mee to growe and waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus verie often he maketh me to take vp my crosse and nayleth my flesh vnto it, for the mortifying thereof. Marke this, if GOD send thee to the sea,

ſea, and promiſe to goe with thee, he will raiſe vp a tempeſt agaynſt thee, to prooue whether thou wilt abide by his worde, and that thou maieſt feele thy faith and weakenes, and perceiue his goodnes: for if it were alwaies fayre weather & thou neuer brought into ſuch ieopardy, whence his mercie only deliuereth thee, thy faith ſhould bee onely a preſumption, and thou ſhouldſt be euer vnthankfull to God, and merciles vnto thy neighbour. If God promiſe riches, the way therevpon is pouertie: whome he loueth him he chaſteneth: whom hee exalteth, he caſteth downe: whom hee ſaueth hee firſt damneth: he bringeth no man to heauen, except he ſend him to hell firſt: if he promiſe life, he ſlayeth firſt: when hee buildeth, hee caſteth downe all firſt: hee is no patcher, hee cannot abide another mans foundation: hee will not worke till all bee paſt remedie, and brought to ſuch a caſe that men may ſee how that his hand, his power, his mercie, his goodnes, his truth hath wrought altogether: he will let no man bee partaker with him of his praiſe and glorie: his workes are wonderfull & contrarie to mans workes, who euer (ſaue he) deliuered his owne ſonne, his onely ſonne, his deere ſonne, his darling vnto the death, and for his enemies, to win his enemies, to ouercome them with loue, that hee might ſee loue and loue againe, and of loue likewiſe to do to other men,

and to ouercome them with well dooing? Ioseph ſawe the Sunne and the Moone, and ſeauen Starres worſhipping him, neuertheleſſe ere that came to paſſe, God laid him where he could ſee neither Sunne, nor Moone, neither any ſtarre of the skie, & that many yeares, and alſo vndeſerued, to nurture him, to make him humble and meeke, and to teach him Gods wayes, and to make him apt and meete for the roome and honour agayne hee came to it; that hee might bee ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of Milke and Honie, yet hee brought them foorth the ſpace of fortie yeares into a land wherein no riuers of Milke and Honie were, but where ſo much as a drop of water was not, to nurture and teach them as a father dooth his ſonne, and to doe them good at the latter end, to ſubdue their cankred nature, to make them ſtrong in the ſpirit to vſe his benefites aright. Laſtly, GOD promiſed Dauid a kingdome, and immediatly ſtirred vp Saule agaynſt him to perſecute him, and to hunt him as men doe hares with gray-hounds, and to ferret him out of euerie hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſtes, to make him feele his owne diſeaſes: in fine, to make him a good man, and a good King.

Timoth. But how if it come to paſſe that you

you be tempted to any great sinne, and the flesh ouercome the spirit, in what case are you then?

Euseb. There is no bodie here but you and I, and I take you to bee a Christian and a faithfull friend: therefore I will shewe a little of my experience. The last yeare by reason of the dearth, I and my familie were put to great pinches, and most commonly we had nothing but bread and water: hereupon I bethought mee how I might get somewhat to relieue my familie: It came into my minde that in our Towne a rich man had a great flock of sheepe, and that I might take one of them without any hurt of him. I was verie loath at the first: but because there was such great stealing of sheepe, and I was in extreamitie, in the night I went among his sheepe and tooke a lambe, and I tolde my familie that it was giuen me: I presentlie killed it, the skinne and the entralles I buried on my backside, the flesh wee dressed by quarters, & did eate it with thanksgiuing (as my manner is) but surely very coldlie, and me thought my praier was abominable in Gods sight. After I had thus done, wee fared well for the space of two dayes, but I felt my heart hardned, and my lippes were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed,

and then I ſlept ſoundly till three of the clocke in the morning, but I dreamed that one came to carrie me to priſon, vpon that on a ſudden I awaked, and being afraide looked about mee, and fell to conſider why I ſhould bee afraide, and I remembred that I had ſinned againſt GOD by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to deuour mee, and the lawe looked vpon mee with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but vp and to goe. Then the Diuell aſſailed mee on euery ſide, to perſwade that God had caſt mee away: ſaying, they that bee Gods, haue power to keepe his lawe, thou haſt not, but breakeſt them: Therefore thou art a caſt-away and a damned creature, and hell gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe that I had been alwayes a ranke hypocrite, for as the clowdes of the ayre doe couer the Sunne, ſo that ſometimes a man cannot tell by any ſenſe that there is any Sunne, the clowdes and winds hiding it from our ſight: euen ſo my cecitie and blindneſſe, and corrupt affections, and the rage of my conſcience did ſo ouerſhadowe the ſight of Gods ſeede in me, and ſo ouerwhelme his ſpirit as though I had been a plaine reprobate. And thus it came to paſſe that Dauid making his prayer to GOD according to his owne

owne ſenſe and feeling, but not according to the trueth, deſired of GOD to giue him againe his ſpirit. Which thing GOD neuer dooth indeede: although hee made me to thinke ſo for a time: for alwayes hee holdeth his hand vnder his children in their falles, that they lie not ſtill as other doe which are not regenerate. I being thus turmoyled and ſtung with the conſcience of ſinne and the cockatrice of my poyſoned nature, hauing beheld her ſelfe in the glaſſe of the righteous lawe of GOD, there was no other ſalue or remedie but to runne to the braſen ſerpent Chriſt Ieſus which ſhed his bloud, hanging vpon the Croſſe, and to his euerlaſting Teſtament and mercifull promiſe, that it was ſhed for mee for the remiſſion of my ſinnes, therefore I got me ſpeedilie into a cloſe corner in my houſe, and there vpon my face groueling, I confeſſed my ſinne & prayed after this manner in effect. Father, what an horrible monſter am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured mee hauing deſerued a thouſand damnations. I haue ſinned, I haue ſinned agaynſt thy godlie, holie and righteous lawe, and agaynſt my brother by robbing him, whom I ought to loue for thy ſake as dearely as my ſelfe: forgiue mee father for thy ſonne Chriſt his ſake, according to thy moſt mercifull promiſes and teſtament: for-

get not good Lord thy old mercies ſhewed vpon me, let them not at this time in mee be quite remooued. On this manner praying I continued many houres, and GOD which is neere to all them that call vpon him, heard me, eaſed my payne, and aſſured mee of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience I went to my neighbour, and betweene him and mee vpon my knees confeſſed my fault with teares, deſiring him to forgiue me, and I would (as Gods law requireth) reſtore that which I ſtole, foure folde: hee (I thanke him) was contented and tooke pitie on me, and euer ſince hath been by Gods mercie my good friend. So by little and little, God reſtored me to my firſt eſtate, but (me thinkes) I haue not that feeling which I had before, and haue been worſe euer ſince: God of his mercie amend me, and increaſe his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is layde in Gods eternall election, and a thouſand ſinnes in the world, nay all the ſinnes in the world, nay all the Diuelles in hell cannot ouerthrow Gods election. And it may bee that ſinnes doe harden our hearts, weaken our faith, make ſad the ſpirite of GOD in vs: but

but take away faith, or altogether quench the ſpirit, they cannot. God condemneth no man for his ſinnes, if he bee adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Marie Magdalene, ſhould bee condemned. God is like a father: and a father if his childe be ſicke, and therefore be froward, and refuſe and caſt away his meate, and hauing eaten it ſpew it vp agayne, and in his fit bee impatient, and raue, and ſpeake euil of his father, yet I ſay the father will not caſt him forth of his doores, but pitieth him, and prouideth ſuch things as may reſtore him to health, and when hee is whole remembreth not his diſordered behauiour in his ſicknes.

Timoth. What meanes doe you finde moſt effectuall to ſtrengthen your faith, to increaſe Gods graces in you, and to raiſe you vp againe when you are fallen?

Euſeb. Surely I haue very great comfort by the ſacrament of the Lords Supper: for whereas I am ſpirituallie diſeaſed, and am prone and readie to fall, and am moſt cruelly oftentimes inuaded of the feend, the fleſh, and the lawe, when I haue ſinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pitie and bottomleſſe compaſſion ſet vp his Sacrament as a ſigne vpon a high hill, whence it may bee ſeene on euerie ſide farre

and neere, to call againe them that be runne a-way. And with this Sacrament hee (as it were) clocketh to them, as a hen dooth for her chickens, to gather them vnder the wings of his mercie: and hath commanded his Sacrament to bee had in continuall vſe, to put vs in minde of his continual mercie layd vp for vs in Chriſts bloud, and to witneſſe and teſtifie it vnto them, and to be the ſeale thereof. For the Sacrament dooth much more liuely print the faith, and make it ſinke downe into the heart than doe bare wordes onely. Now, when the wordes of the teſtament and promiſes are ſpoken ouer the bread (this is my bodie that was broken for you: this is my bloud that was ſhed for you) they confirme the faith; but much more when the Sacrament is ſeene with the eyes, and the bread broken, the wine powred out and looked on: and yet more when I taſte it and ſmell it: As you ſee when a man maketh a promiſe vnto another with light words between themſelues and ſo they departed, hee to whom the promiſe is made beginneth to doubt whether the other ſpake earneſtly or mocked, & doubteth whether hee will remember his promiſe, to abide by it or no. But when any man ſpeaketh with aduiſement, the words are more credible: and if hee ſweare, it confirmeth the thing more, and yet the more if he ſtrike hands, if he giue earneſt, if he call recorde, if he giue hand-

hand-writing and ſeale it: ſo is the more and more beleeued, for the heart gathereth: loe, he ſpake with aduiſement, deliberation, and good ſadnes, he clapped hands, called record, & put to his hand and ſeale: the man cannot bee ſo faint without the feare of GOD as to denie all this: ſhame ſhall make him abide his promiſe, though he were ſuch a man as I could not compell him, if he would denie it. And thus we diſpute: God ſent his ſonne in our nature, and made him feele our infirmities that mooue vs to ſinne, and named his name Ieſus, that is a Sauiour, becauſe he ſhould ſaue his people from their ſinnes, and after his death hee ſent his Apoſtles to preach theſe glad-tidings, to thruſt them in at the eares of vs, and ſet vp a ſacrament of them to teſtifie them & to ſeale them, and to thruſt them in, not at the eares onely by rehearſing the promiſes of the teſtament ouer it: neither at our eyes onely in beholding it, but beate them in through our feeling, taſting and ſmelling alſo, and to be repeated dayly and to be miniſtred to vs. Hee would not (thinke wee) make halfe ſo much a doo with vs if hee loued vs not, and would not haue his Sacrament to be a witnes and teſtimonie betweene him and vs, to confirme the fayth of his promiſes that we ſhould not doubt in them, when we looke on the ſeales of his obligations wherwith he hath bound himſelfe: and this to keepe

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the promiſes and couenants better in minde, and to make them the more deepely to ſinke into our hearts,& be more earneſtly regarded.

Timoth. Conſidering that this which you ſay is too playne, great ſhame it is that there is ſuch neglect of the Sacrament as there is, and that it is ſo ſeldome vſed: but ſurely want of fayth and the ſecuritie which ouerſpreadeth this our Countrey is the cauſe of it, the Lord if it bee his will remoue the ſame. Now let mee heare a little how you leade your life, and haue your conuerſation among men?

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes and holineſſe, which is after Gods commandements: our Sauiour ſaith, *Let your light ſo ſhine before men, that they may ſee your good works & glorifie your Father which is in heauen.*

Timoth. It is but a dim light which we can carie before men, and ſmal are our good works, and to be eſteemed of no value; If wee were preachers, or rich men, or noble men, then wee might ſaue ſoules, giue good counſell, help many by our almes, but you and I are poore men, of baſe birth, and of low degree, howe can wee then doo any good workes?

Euſeb. As touching good workes by that meaſure of knowledge that God hath giuē me, I thinke that all workes are good which are done according to the obedience of Gods law

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in fayth and with thankſgiuing to God, and with a minde deſirous of his glorie alone, and I think that I or any man elſe in doing thē pleaſe God whatſoeuer I do within the law of God, as when I make water. And truſt mee if either wind or water were ſtopped, I ſhuld feele what a precious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatſoeuer commeth into my hands that I doe as time, place, and occaſion giueth, and according to my degree. For as touching to pleaſe God there is no worke better than other: God looketh not firſt on my workes as the world doth, or as though he had neede of them; but God looketh firſt on my heart what fayth I haue to this word, how I beleeue him, truſt him, and howe I loue him, for his mercie that he hath ſhewed me, he looketh with what heart I worke, and not what I work, how I accept the degree he hath put me in, not of what degree I am. Let vs take an example. You are a Miniſter and preach the word, I am a kitchin-boy, and waſh my maſters diſhes. Of the Miniſtery harke what the Apoſtle ſayth: If I preach I haue nought to reioyce in, for neceſſitie is put vpon me; If I preach not the goſpell; as who ſhould ſay, God hath made mee ſo, woe is to mee if I preach not. If I doe it willingly (ſayth he) then I haue my reward; that is, then

then am I ſure that Gods ſpirit is in mee, and that I am elect to eternall life. If I doo it againſt my will, the office is committed to me, that is, if I doe it not of loue to God but to get a liuing thereby, and for a worldly purpoſe, and had rather otherwiſe liue: then doe I that office which God hath put vpon me, but do not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that haue the ſpirite of GOD heare his word, yea, though it were ſpoken by an Aſſe, and the woe belongeth to you: but and if you preach willingly with a true heart and conſcience to God, then ſhal you feele the earneſt of eternall life, and the working of the ſpirite of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchin, and am but a kitchin boy, receiue all thinges at the hand of God, know that GOD hath put me in ſuch an office, ſubmit my ſelfe to his will, and ſerue my maiſter, not as a man but as Chriſt himſelfe, with a pure heart according as Paul teacheth me, putting my truſt in God, and of him ſeeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and ſee the people turne vnto God: I conſent to this deed, my heart breaketh out in me, yea it ſpringeth and leapeth in my breaſt that God is honoured,

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and in my heart I do the ſame that you do with the like delectation and feruency of ſpirit. Now he that receiueth a Prophet, in the name of a Prophet, receiueth a Prophets rewarde, that is, he that conſenteth to the deede of a Prophet and maintayneth it, the ſame hath the ſame ſpirite and earneſt of euerlaſting life, which the Prophet hath, and is elect as the Prophet is. Now, if we compare worke to work, there is a difference betwixt waſhing of diſhes, and preaching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth God, but as farre foorth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by fayth and truſt in Chriſt. As the Scriptures call him carnall which is not renued by the ſpirit and borne again in Chriſts fleſh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, & contemplation of hie things, his preaching, teaching, & ſtudy in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer he doth, though they ſeeme ſpirituall, and after the law of God neuer ſo much: So contrariwiſe he is ſpirituall which is renued in Chriſt, and all his workes which ſpring from fayth ſeeme they neuer ſo groſſe, as the waſhing of the Diſciples feete done by our Sauiour Chriſt, and Peters fiſhing after the reſurrection, yea deedes of matrimonie are pure

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ſpirituall if they proceede of fayth, and whatſoeuer is done within the lawes of God though it be wrought by the body, as the very wiping of ſhooes and ſuch like, howſoeuer groſſe they appeare outwardly, yet are ſanctified.

Timoth. What be the ſpecial things in which you leade your conuerſation?

Euſeb. One thing is the reading of the ſcripture.

Timoth. It is dangerous to read the Scriptures, you that haue no learning may eaſily fall into errors and hereſies.

Euſeb. As he which knoweth his letters perfectly, and can ſpell, cannot but reade if he bee diligent: and as he which hath cleare eyes without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heede: euen ſo I hauing the profeſſion of my Baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holy Ghoſt, cannot but vnderſtand the Scripture, becauſe I exerciſe my ſelfe therein, & compare one place with another, and mark the manner of ſpeech, and aske here and there the meaning of a ſentence of them that bee better exerciſed than I: for I feele in my heart, & haue a ſenſible experience of that inwardly, which the ſpirite of God hath deliuered in the Scriptures. So that I finde mine inward experience as a commentary vnto me.

Timoth.

Timoth. Wee are all baptized, belike then we ſhall all vnderſtand the Scriptures.

Euſeb. But alas very few there bee that are taught and feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſin and liuing vnto righteouſneſſe, which is the meaning of their Baptiſme. And therefore wee remayne all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned laye man. And the Scripture is become ſo darke vnto them, that they grope for the doore and can finde no way in, and it is become a maze vnto them in which they wander as in a miſt, or (as wee ſay) led by Robin goodfellow. And their darknes cannot comprehend the light of the Scriptures, but they reade them as men doe tales of Robin hood, as riddles, or as olde Prieſts read their Ladies Mattins which they vnderſtood not. And vntill a man be taught his Baptiſme, that his heart feele the ſweetnes of it, the Scriptures are ſhut vp from him, and ſo dark that he could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expounde it vnto him, no more than a man ſtarke blinde can ſee though thou ſet a candle before him, or ſhew him the Sunne, or poynt with thy finger vnto that thou wouldeſt haue him looke vpon. As for hereſie there is no daunger if a man come to the Scripture with a meeke ſpirite, ſeeking there to faſhion himſelfe

himſelfe like vnto Chriſt, according to the profeſſion and vow of his baptiſme: but contrariwiſe he ſhall there finde the mighty power of God to alter and change him in the inner man by little and little till in proceſſe he be full ſhapen after the image of our Sauiour in knowledg and loue of all trueth, and power to worke thereafter. Hereſies ſpring not of Scripture, no more than darknes of the Sunne, but are darke cloudes which ſpring out of the blinde hearts of hypocrites giuen to pride and ſingularitie, & doe couer the face of the Scripture, and blinde their eyes that they cannot beholde the bright beames of the Scripture.

Timoth. By this I alſo can gather that the Papiſts which cannot read the Scriptures, except they fall into errors, haue not the ſpirite of Chriſt working in them, and teaching them, but the lying ſpirit of Antichriſt the diuell, and that if God would giue them any true feeling, and open their eyes, they would quite change their mindes. But what other exerciſes haue you?

Euſeb. Prayer and thankſgiuing to GOD, For God hath promiſed very bountifully vnto them which pray in trueth, and it is one of the greateſt comforts I haue at all times. Agayne, God which commaundeth mee not to ſteale, commaundeth me alſo to pray, and his will is, that one commaundement ſhould bee as well

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kept as another: and therefore I am perſwaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to be continually euen in euery buſineſſe a man doth, me thinketh it moſt agreeable to Gods will. For if I ſhould come into my neighbours houſe and take his goodes, and vſe them, not borrowing them or asking any leaue, they would lay hāds on me,& make me a theef. The world and all the things in the worlde are the Lords, not mine: ſo then if I ſhall daylie vſe thē, neuer ſeeking to the Lord by prayer for the vſe of them, before God I an vſurper, nay a rancke thiefe, and therefore I deſire of God heartely that I may vſe all his good creatures with feare and reuerence,& that I may ſanctifie his name in them, which Paul ſheweth me to be done by the word of God and praier, the word ſhewing me the lawfull vſe of his creatures: prayer obtayning at Gods hands, that I may vſe them aright. If this practiſe were vſed of men in their profeſſions and callings, I am perſwaded there would be a thouſand vices cut off which are in euery man moſt aboundant and are committed without ſhame.

Tomoth. I think the reſt of your Chriſtian exerciſes be the practiſing of the commaundements of the law.

Euſeb. Yea they are indeede.

Timoth. Me thinkes it is an harde poynt of

the law for a man to loue his enemie.

Euseb. It is indeede; yet in the faythful it will be so: for they haue in their hearts a perswasion, that wheras they are damned in themselues, yet in Christ the mercie of God is most plentifull to their saluation, and all this GOD confirmeth and sealeth vnto them by his holie spirit, and therefore they cannot but loue God againe, and that with a feruent loue euen aboue all thinges in the worlde, and so they loue all Gods creatures, and euen their enemies, because they beare the Image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertayne vnto him, And by the way, here is a good way to know whether we haue faith or not. Though fayth onely iustifie and make the marriage betweene our Soule and Christ, and is properly the mariage garment, yea, and the signe *Tau*, that defendeth vs from the smiting and power of euill Angels, and is also the rocke on which Christs Church is built, and standeth agaynst all weather of wind and tempest: yet is fayth neuer seuered from hope and charitie: then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law: and in like manner if hee will know whether he loue the lawe, that is, loue God and his neighbour, then let him examine himselfe whether hee beleeue in Christ onely

for

for the remission of sinne, and obtayning the promises made in the Scripture. And euen so let him compare his hope of the life to come with fayth, and loue, and to the hatred of sinne in his life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him be sure all is but hypocrisie.

Timotheus. Yet by your leaue fayth cannot make a man iust before GOD without hope and charitie: then they also with fayth haue some stroke in iustification.

Euseb. I answere, though they be inseparable, yet I praise God I doe conceiue how these three haue three separable and sundry offices. Faith, which only is an vndoubted and sure affiance in Christ, & in the father through him, certifieth the conscience that the sin is forgiuen, & the damnatiō of the law taken away. And with such perswasions mollifieth the heart and maketh it loue God agayne and his lawe. And as oft as we sinne, fayth onely keepeth, that wee forsake not our profession, and that loue vtterly quench not, and hope fayle, and onely maketh the peace againe: for a true beleeuer trusteth in Christ alone, and not in his own works, nor ought els for the remissiō of sins. The office of loue is to poure out againe the same goodnes that it hath receiued of God vpō her neighbor, to be to him as it feeleth Christ to be to it selfe.

The office of loue is onely to haue compaſſion, and to beare with her neighbour the burden of his infirmities. 1. Pet. 4. Loue couereth the multitude of ſinnes: (that is to ſay) conſidereth the infirmities, and interpreteth all to the beſt, and taketh for no ſinne at all a thouſand things, of which the leaſt were enough (if a man loued not) to go to law for, & to trouble and diſquiet an whole Town, and ſometime a whole Realm too. The office of hope is to comfort in aduerſitie, and to make patient that wee faint not, nor fall down vnder the Croſſe, or caſt it off our backs. Thus theſe three inſeparable haue ſeparable offices and effects, as heate, and drines, being inſeparable in the fire haue yet their ſeparable operations, for drines onely expelleth the moyſtnes of all that is conſumed by fire, and heate onely deſtroyeth the coldnes. And it is not all one to ſay, the drynes onely, and the drynes that is alone, neither is it all one to ſay, fayth onely, and fayth that is alone.

Fides ſola non eſt ſola.

Timoth. You are to bee commended, you are ſo perfect in theſe high poynts of religion, but I know you ſpeak of experience, for in you fayth and hope towards God, and charitie towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall me eternally, that all glory may be vnto God.

Timoth. But let vs talke on further of our

duties

duties which we must performe if we will liue Christianlik among men. And I pray you tell me what doo you meane that you giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience if you had ability, you would doe more than an hundred of those rich men doe.

Euseb. GOD knowes my heart, it is a hell vnto me to see my brother for whome Christ shed his blood, to want, if I haue any thing in the worlde to giue him. Among Christian men, loue maketh all things common: euery man is others debter, and euery man is bound to minister to his neighbour, & to supplie his neighbours lack of that wherewith God hath indued him, Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lorde ouer all, and euery one is Lorde of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I shew not mercie but withdraw my handes from him, then rob I him of his owne, and am a thiefe. A Christian man hath Christs spirite, now Christ is mercifull, if I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirite then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto mee, I must knowledge my sinne and desire mercie in Christ.

Tim. If a man muſt be frank and free, then a man muſt giue his owne ſtocke to the poore members of Chriſt and diminiſh his owne ſubſtance.

Euſeb. Yea in deed (if need ſo require) we are made ſtewards of thoſe goods which God hath giuen vs, ſhall a ſteward take all vnto himſelfe without reproofe? I am ſure that they which were conuerted at Peters firſt Sermon after Chriſts aſcenſion, diminiſhed their ſubſtance when they ſolde them and gaue them to the poore. I am ſure that the Churches which were in Macedonia, which ſent relief vnto their churches euen aboue their ability, they being in extreame pouertie did diminiſh their poſſeſſions: and God graunt our conuerſations may bee like theirs. And that wee ſhould bee like them, their examples of great compaſſion are recorded in the Scriptures.

Act. 2

2. *Cor.* 8.

Tim. Many of vs haue our ſelues, wife, children, father, mother, and kinsfolk to relieue, ſo that it will be hard to deale after this manner.

Euſeb. Had not theſe men I named, ſo? yea I warrant you had they. And the want of loue which you deeme of, the Goſpell of Chriſt knoweth not, that a man ſhould begin at himſelfe, & then deſcend I wot not by what ſteps. Loue ſeeketh not her owne profite, but maketh a man to forget himſelfe, and turne this profite to another man, as Chriſt ſought not himſelfe

or

or his owne profite but ours. This terme (my ſelfe) is not in the Goſpel, neither yet father, mother, ſiſter, brother, kinſman, that one ſhould in loue be preferred before another. The loue that ſpringeth out of Chriſt excludeth no man, neither putteth difference between one and other. In Chriſt we are all of one degree without reſpect of perſons. Notwithſtanding though a chriſtian mans heart be open to all men and receiueth al men, yet becauſe his abilitie of goods extendeth not ſo farre, this prouiſion is made that euery man ſhould care for his owne houſhold, as father, mother, thine elders that haue holpen thee, wife, children, and ſeruants. When a man hath done his duetie to his houſhold, and yet hath further abundance of the bleſſing of God, that he oweth to the poore that cannot labour, and cannot get work, and are deſtitute of friends, to the poore I meane which he knoweth, and to them of his owne pariſh. For that prouiſion ought to be had in the Church, that euery pariſh prouide for the poore. If his neighbours which hee knoweth be ſerued, then is he debter to the brethrē a thouſand miles off, if he heare of their neceſſitie and haue himſelfe any plenty: yea, to the very Infidels he is a debter if they neede, as far forth as hee doth not maintaine them againſt Chriſt. Thus is euery man that needeth my helpe, my father, mother, ſiſter, and brother in Chriſt: euen

as euery man that doth the wil of the father, is father, mother, ſiſter, and brother vnto Chriſt.

Timoth. Now ye ſomewhat perſwade me of that which me thought at the firſt bluſh, was agaynſt common ſenſe.

Euſeb. By Gods grace I will perſwade you more yet. Howe if our Sauiour Chriſt Ieſus ſhould now dwell vpon the earth in pouertie & want, could not you be contented, to beſtowe halfe your goods on him?

Timoth. Halfe my goods? Nay truely all: & my heart blood: for I know if I ſhould looſe my life for him, I ſhould ſaue it.

Euſeb. Very well, Chriſt is all in all. Euery Chriſtian man to another is Chriſt himſelfe, and whatſoeuer is done to the poore, is done to Chriſt himſelfe, and therefore your neighbours neede hath as good right in your goods as hath Chriſt himſelfe which is heire and Lord ouer all. And looke what you owe to Chriſt, that you owe to your neighbours need: to your neighbour owe you your heart and life, and whatſoeuer you haue or can doe.

Timoth. We neede not giue our reliefe except the poore require it.

Euſeb. Aske or not, if they want, you are bound to relieue them; As Chriſt loued you, ſo loue them. Chriſt loued you being his enemie, when I am ſure of it you neuer asked remiſſion of ſinnes.

Timoth. We neede not releeue them often, neede we?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ should forgiue vs but once, we should come short of heauen.

Timoth. The worlde is full of naughtines, & lewd people take pleasure in doing wrong, and in slandering, and in hindering their brethren: how can you liue among them in quietnes, doe you vse to giue like for like?

Euseb. No, you must vnderstand that there bee two states or regiments in the worlde: the kingdome of heauen which is the regiment of the Gospell: and the regiment of the worlde, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistresse, maide, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour woman, but Christ is all, and each to other is Christ himselfe, there is none better than other, but all alike good, all brethren, and Christ only is Lord ouer all, neither is there anie other thing to doe, or other lawe, saue to loue one another as Christ loued vs: In the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistres, maide, manseruant, subiect, Lord? Now, euery person is a double person, and vnder two regiments: in the first regiment I am a person of mine owne selfe vnder Christ and his doctrine, and

may

may neither hate nor be angrie, and much leſſe fight or reuenge: but muſt after the exampl of Chriſt, humble my ſelfe, forſake and denye my ſelfe, and hate my ſelfe, & caſt my ſelfe away, and bee meeke and patient, and let euerie man go ouer me and tread me vnder foote, and doe mee wrong: and yet I am to loue them, and pray for them, as Chriſt did for his crucifiers: for loue is all, and whatſoeuer is not of loue, is damnable, and caſt foorth of that kingdome. In the temporall regiment thou art a perſon in reſpect of another, thou art husband, father, mother, daughter, wife, Lord, ſubiect, and there thou muſt doe according to thine office. If thou be a father thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all vnder obedience, whether by fayre meanes or by foule: thou muſt haue obedience of thy wife, of thy ſeruants, and of thy ſubiects, if they will not obeye in loue, thou muſt chide, fight, and correct, as farre as the lawe of GOD and the lawe of the lande will ſuffer thee: Now to the purpoſe: whether a man may reſiſt violence, and defende or reuenge himſelfe: I ſay nay, in the firſt ſtate where thou art a perſon for thy ſelfe alone, and Chriſts Diſciple, there thou muſt loue and of loue doe, ſtudie, and enforce: yea and ſuffer all things (as Chriſt did) to make peace, that the

bleſſing

bleſſing of God may come vpon thee, Which ſaith, *Bleſſed are the peacemakers, for they ſhall be the children of God.* If thou ſuffer and keepe peace in thy ſelfe onely, thy bleſſing is the poſſeſſion of this world: but if thou ſo loue the peace of thy brother that thou leaue nothing vndone or vnſuffered to further it; thou ſhalt poſſeſſe heauen. But in this worldlie ſtate where thou art no priuate man, but a perſon in reſpect of other, thou muſt, and art bounde vnder payne of damnation to execute thine office. Of thy ſeruants thou muſt exact obedience, and muſt not ſuffer thy ſelfe to bee deſpiſed. If thou art a ruler, thou muſt take, impriſon, and ſley too, not of malice and hate to reuenge thy ſelfe, but to defende thy ſubiectes and to maintaine thine office: the ruler muſt not oppreſſe his ſubiectes with rents, fines and cuſtomes, at all, neyther pill them with taxes, and ſuch like to maintaine his owne luſts: but be louing and kinde vnto them as Chriſt was to him: for they bee the price of his bloud. I will ſhewe my minde more plainlie by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another, or if any doe you wrong, you may not reuenge or ſmite, for that pertayneth to the father onely. But if your father giue you authoritie in his abſence and commaund you to ſmite, if they will not bee ruled but abuſe you,

you, then you are another perſon. Notwithſtanding, yet you haue not put off the firſt perſon, but are a brother ſtill, and muſt euer loue and proue all things to rule with loue: but if loue will not ſerue, then you muſt vſe the office of another perſon, or ſinne againſt your father. Euen ſo when you are a temporall perſon you put not off the ſpiritual: therefore you muſt euer loue, but when loue will not helpe, you muſt with loue execute the office of the temporall perſon. You muſt loue your neighbour in your heart, becauſe hee is your brother in the firſt ſtate, yet you muſt obey your ruler who hath power ouer you, and when neede requireth at his commandement you muſt go with the conſtable or like officer and breake open your neighbours doore, if hee will not open it in the Kings name: yea if hee will not yeeld in the Kings name, you may ſmite him to the ground till he bee ſubdued, and looke what harme hee getteth, that be vpon his owne head.

Timoth. I vnderſtand you well. As I am a member of the ſpirituall bodie of Chriſt I muſt in all my conuerſation followe him with patience, meekenes, and long ſuffering, ouercomming other mens euilles with weldoing: yet if the hurt bee greater than I can beare, I muſt take a newe perſon on mee, and if I bee a ruler, with loue ſeeke amendment: if a ſubiect, then in the feare of God, complaine to my ruler. But,

further

further I pray you ſoyle me this doubt. If I ſhall be taken for a ſouldier, me thinkes that I ſhould then ſhake off all loue and meekenes, and then I could not practiſe this Chriſtian rule.

Euſeb. Yes, if our Queene (GOD ſaue her Grace) ſhould ſend you on warfare into another countrie, you muſt obey at Gods commandement, and goe and auenge your Princes quarrell, which you knowe not but that it is right. When you come thether, remember the two ſtates in which you are: and know that in the firſt ſtate, that is, the regiment ſpiritual, you muſt loue them with whom you fight, and that they are your brethren bought with Chriſtes bloud, as well as you, and for Chriſtes ſake hate them not, yet as you are in the ſecond ſtate a ſouldier at your Princes commaundement you muſt fight againſt them, and maintaine your Princes quarrel, & bring them vnder her power: & therewithal be content with your Princes wages, neither deſire your aduerſaries life or goods, ſaue to aduantage your Prince. So then a ſouldier need not caſt away meekenes, for he may fight with his enemie and ſlay him, & yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my mind, I haue a Landlord, he ſeemeth to be a very good man, he countenanceth al the good preachers in our countrey, and hee rideth vſually ten miles to

heare

heare ſermons: I holde of him an houſe and a little lande, not ſcarſe enough to finde my poore familie: my leaſe is come out, and I haue take a new leaſe, but I haue payed ſuch a great fine, and my yearely rents are ſo racked, that I feare I and all my houſhold are like to beg our bread: this is it diſquieteth me, and almoſt maketh me at my wits ende, what is your counſell and aduiſe?

Euſeb. Surely it maketh my heart to bleede to ſee how many men bragge of the Goſpell, and yet what little fruite the Goſpell hath in them, & what little loue they ſhew, euen they which abound in rents and lands. My poore aduiſe is this, that you would with patience depende vpon Gods prouidence. It is ſaide, bleſſed are the meeke for they ſhall inherit the earth. Then let all the worlde ſtudie to doo you wrong, yea, let them ſtudie to bring you to extreame miſerie, and doe it too: yet if you bee meek, you ſhal haue food and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promiſe) ſhall raiſe vp ſome to helpe you. And my counſell is that you giue your Landlord now and then a Capon, now a Pigge, now a Gooſe, & if you be able a Lambe or a Calfe, and let your wife viſite your Landladie now and then with ſpiced cakes, with apples, peares, cheries and ſuch like: and bee you readie with your Oxen, of Horſes, fiue or

ſixe times in the yeare, to fetch home theyr wood, to plowe their land, then no doubt God may ſoften theyr hearts and mooue them to haue ſome pitie & compaſſion on your poore eſtate.

Timoth. I haue done all this. Nay (may it be ſpoken betweene you and me) I am at commandement, and am as a drudge to them, to do their buſines, & to leaue my owne vndone, and yet haue neither meate, drinke, nor monie.

Euſeb. More is the pitie. But remember that they which cannot come to ſee men deale vprightly in the world, yet doe in their hearts hunger and thirſt after this righteouſneſſe, are pronounced bleſſed.

Timoth. To let this paſſe: ſhewe mee one rule how I might generally in all matters behaue my ſelfe among men: and then for this time I will ceaſe to trouble you.

Euſeb. Aske your owne conſcience what you may or ought to doe. Would you men did ſo with you? Then doe you it. Would you not bee ſo delt with? Then doe it not. You would not that men ſhould do you wrong and oppreſſe you. You would not that men ſhould doe you ſhame and rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take agaynſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make

it readie, or to lay it out for you: and you would not that men ſhould deceiue you with great oathes, ſwearing that to be good which is indeede very nought: you would not that men ſhould ſell you ware that is nought, and too deere, to vndoe you: doe no ſuch thing then vnto your neighbors, but as loath as you would bee to buy falſe ware, and too deere, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deere, for vndoing your neighbour. And in all caſes how glad would you bee to be holpen, ſo glad be to helpe your neighbour. So in all things aske your conſcience what is to bee done between your neighbour and you, & ſhe will teach you. But becauſe you are wearie of reaſoning I will alſo ende. Deſiring God to increaſe in vs his heauenly graces, as faith, and repentance, and loue, according to his good pleaſure.

Amen.

The

The Aſſertion.

A Reprobate may in trueth be made partaker of al that is contained in the Religion of the Church of Rome: and a Papiſt by his Religion cannot goe beyond a Reprobate.

The firſt Argument.

HE which may in truth be made partaker of the chiefe poynts of the Popiſh religion, may be made partaker of all: but a reprobate may be made partaker of the chiefe poynts of the Popiſh religion: therefore a reprobate may be made partaker of all.

The proofe of the Argument.

THE propoſition is plaine, and euery Papiſt will graunt it: all the controuerſie is of the aſſumption: wherefore I proue it thus:

The Sacrament of Pennance (as they call it) is one of the chiefe things in the religion of the

Church of Rome: for it is such a Sacrament, [a] that by the power & efficacie of it, the bloud of Christ is deliuered to vs to wash away our sinnes: and they say [b] it hath such vertue that the kingdom of heauen is promised to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth sinne, as Baptisme. And as touching *Contrition*, Papists write, [c] it hath power to do away sinne, and to obtaine pardon at Gods hand: the same they spake of *Confession*, which they say deliuereth from death, openeth Paradise, and giueth hope of saluation: and hereby it may appeare, that penance is one of the greatest poynts of the popish religion.

a *Catech. Rom pag.* 424.

b *Ibid pag.* 419. *Tho. 4. dist. 14. quest. 5. art. 1. Canis. & pec. exp.*

c *Catech. Rom. pag.* 447. *Lumb. lib. 4 dist. 17.*

But a reprobate may bee truely made partaker of the popish sacrament of Penance, and indeede performe all in it. There bee three parts of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three *Iudas* performed: first, hee had *Contrition:* for when he sawe that our Sauiour Christ was condemned, [d] then hee sawe his owne sinne, and was striken with a griefe for his owne treacherie, and repented, and presently after hee [e] confessed his sinne openly vnto the chiefe Priests and Elders. Also hee made *Satisfaction*, when he brought agayne the thirtie peeces of siluer which hee tooke to betray his master.

d *Matth. 27 Vers. 3.*

e *Vers. 4.*

Againe,

Againe, *Contrition* of the heart is the ground of Penance: and Papists say, it is not an act of the holy ghost[f] but an act of mans free wil proceeding from it: and therfore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himselfe, yet he may performe it by another: for so they say[g] that one may satisfie by another: wherfore, for any thing I can see, a reprobate may haue all that is contayned in the popish sacrament of penance.

Faith is another of the chiefest poynts, that is, the religion of the Church of Rome, for they say, it is the foundation and ground-work of *Iustification*. But reprobates may haue that faith which they meane. For they say, that it is nothing els, but[i] a gift of God, and a certaine light of the minde, where with a man being enlightned giueth sure and certaine assent to the reuealed word of God. And the *Rhemists* say, it is onely an act of the vnderstanding: and *Andradius* saith, that Faith is onely in generall actions, & cannot come to the particular applying of any thing: now all this reprobates may haue, [k] for their mindes are inlightened to knowe the trueth, and to bee perswaded of it, and therefore they haue this act of the vnderstanding: and this generall faith: yea the diuell himselfe can doe thus much, who beleeueth and trembleth. And their implicite faith which saueth the laye man, what repro-

f *Catech. Rom. pag.* 437.

g *Tho. lib. 4. dist. 2. qua. 1. art. 1.*

h *Trid. concil. sess. 5. cap. 8. Rhem. Te. Rom.*

i *Canis. Oper. Ca. pa. Rhe. Test. 2. Cor. 13. 5. And. lib 6. pag.* 543.

k *Heb. 6. 4. Luk. 8. 13. Iam. 2. 19.*

bate cannot haue it? for there is nothing else required, but to beleeue as the Church beleeueth, though he know not how the Church beleeueth. And the Papists themselues saye as much: for their [1] Councels holde, that a wicked man and an heretique may haue confidence in Christ, and that an heathen man, by the natural knowledge of God, and by the workes of creation, might haue faith, and in a generall manner beleeue in Christ.

[1] *Trid. Con. sess. 6. cap. 9. Andr. lib. 3. Pag. 200.*

The second Argument.

THat religion whose precepts are no directions to attaine peace of conscience, leaueth a man still in a damnable case: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conscience, therefore it leaueth a man in a damnable case: which if it bee true, a reprobate may be as sound a professor of it as any other.

The proofe.

THe proposition is certaine: because as long as any man hath his conscience to accuse him of sinne before God, he is in state of damnation, [a] as S. Iohn saith: If our heart condemne vs, God is greater than our heart, and knoweth all things. And this is peculiar and proper to the Elect children of GOD, [b] to receiue these gifts and graces from GOD, [c] the enioying of which,

[a] 1. *Ioh.* 3. 20.

[b] *Rom.* 5. 1.

[c] *Heb.* 10. 22.

which, bringeth peace of conſcience. True it is indeede, that reprobates receiue many graces and gifts at Gods hand, but they are no other then ſuch as may be ioyned with the trembling of the conſcience, as the diuell is ſaide to beleeue, but withall to tremble.

The Aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may be eaſily proued on this wiſe.

A man whoſe conſcience muſt bee truelie quieted, muſt firſt of all bee truely humbled: 1,

d *Come vnto me* (ſaith our Sauiour Chriſt) *all ye which are wearied and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences refreſhed in Chriſt, muſt firſt of all bee afflicted with the ſenſe of Gods iudgement: yea they muſt bee preſſed down to helward with the weight and burden of their ſins; that they may ſee it, & from their hearts confeſſe it, that in themſelues there is no way to eſcape damnation. e The good Phiſition Chriſt Ieſus cannot heale vs before hee hath lanched our wounds to the verie bottom: he neuer can finde any of his ſheep before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before wee bee barren and drie ground voyd of all moyſture, and that man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of damnation againſt him. d *Math.* 11. 28

e *Mat.* 9. 12 *Mat.* 15. 24. *Eſa.* 44. 11. 1. *Cor.* 11. 31.

Now, this true humiliation of a ſinner cannot bee wrought in any mans heart by the religion of the Church of Rome. True and ſound humiliation is wrought by two meanes: firſt by making a man to ſee the greatnes of his ſin and wickednesſe: ſecondly, by making him to acknowledge, that hee is deſtitute, & quite bereft of all goodneſſe. For if a man either ſee not the greatneſſe of his ſin, or haue confidence of anie thing in himſelfe, he cannot bee humbled: but neither of theſe two things are performed in the Church of Rome. As touching the firſt, the Romiſh religion is ſo farre from amplifying and enlarging the greatnes of mens ſins, that it dooth extenuate them, and leſſen them out of meaſure, for it maketh ſome ſins to bee veniall, f when as the leaſt ſin that can be againſt Gods lawe deſerueth damnation, g it teacheth that leſſer ſinnes are done away by an humble accuſation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breaſt, and by ſuch like: that greater ſinnes may bee done away by almes deeds, and ſuch like ſatisfactions. But how can any ſinne be great, that may bee done away with ſuch eaſie and ſleight meanes? Furthermore it teacheth, that euill thoughts and deſires; and motions of the heart without conſent are no ſinnes: and this opinion cutteth off all true humiliation: for h *Paule* neuer repented, before hee vnderſtoode the meaning

f *Gal.* 2. 13.
g *Canis. Oper. Cat. pag.* 491.
h *Rom.* 7. 9. 10

of the laſt commandement, & perceiued ther-
by, that the deſires & luſts of his heart, to which
he did not yeeld his conſent, were ſinnes damn-
able before God, and knowing this, hee then
ſaw himſelfe to be moſt miſerable, and renoun-
cing his owne righteouſnes, he ſought for righ-
teouſnes in Chriſt. Laſtly, [i] it teacheth, that o-
riginall ſinne is done away in Baptiſme, & that
it is the leaſt ſinne of all other. What is this but
to extenuate mans corruption, for when the
root of corruption is taken away, and it is made
ſo little a ſinne, actuall ſinnes cannot bee taken
for ſuch heinous matters.

i *Cenſ. Colon. pag. 46. 54.*

And for the ſecond poynt, the Church of
Rome dooth to too much extoll the power
of man, and his natural ſtrength: [k] It ſaith, that
all actions of men vnregenerate are not ſinnes,
and that originall ſinne needeth no repen-
tance, [l] that a man hath ſome freewill to doe
ſpirituall things, that [m] a man by meere natu-
ralles may loue GOD aboue all things, feare
God, beleeue in Chriſt, if wee reſpect the very
act of the work, [n] that the Gentiles might ga-
ther out of Philoſophie knowledge ſufficient
for ſaluation, [o] that a man without the helpe
of the holie Ghoſt, may performe things ac-
ceptable to God, [p] that the mind of man vnder-
ſtandeth of it ſelfe many things which bee ſpi-
rituall and heauenly, [q] that a man regenerate
may fulfill the whole lawe of God: that a man

k *Andr. li. 3 Trid. Conſeſſ. 6. ca. 7.*
l *Trid. Conſeſſ. 6. ca. 1.*
m *Gabr. Biel 3 ſen. diſt. 27.*
n *Andr. lib. 3. pag. 292.*
o *Andr. lib. 3. pag. 280.*
p *Catech. Rom. in prim.*
q *Trid. Conſeſſ. 6. ca. 18.*

may prepare himselfe to receiue grace, and after preparation merit grace at Gods hands: that he may doe workes of Supererogation, &c. By this it appeareth that the Church of Rome ascribeth too much to man [r] which in himselfe is onely and altogether euill, dead in sinne, chayned vp in miserable bondage vnder Sathan the prince of darkenes: and therefore it is euident, that all the preaching that is vsed in that Church, will not humble a sinner, & make him deny himselfe, and therefore their preaching may peraduenture benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatnings of the lawe, that by the promises of the Gospell it may be quieted.

[r] *Gen.6. Eph.2.1.2.*

II. Againe, [s] this religion teacheth, that a man must doubt of his saluation as long as hee is in this life: beholde a Racke or Gibbet erected by the Church of Rome, for the tormenting of tender consciences, for when a man doubteth of his saluation, he also doubteth of Gods loue and mercie to him: and hee which doubteth of Gods loue, cannot loue GOD againe: for how can any man loue him of whose good will hee doubteth: and when a man hath not the loue of GOD in him, hee hath no grace in him, and therefore his conscience must needes be defiled, and voyd of true peace, yea he must needes be a wicked man, & that [t] saying of *Salomon*

[s] *Trid. Con. sess.6.cap.9.*

[t] *Pro.28.*

man must needes agree to him: The wicked fleeth when no man purſueth (by reaſon of the guiltines of his conſcience) but the godly is bolde as a Lyon. Agayne, u Bleſſed is the man (ſayth Dauid) whoſe ſins are pardoned: where he maketh remiſſion of ſinnes to be true felicitie: nowe there is no true felicitie but that which is enioyed, and felicity cannot be enioyed, vnleſſe it be felt, and it cannot be felt vnleſſe a man know himſelfe to be in poſſeſſion of it, and a man cannot know himſelfe to be in poſſeſſion of it, if hee doubt whether hee hath it or not: and therfore this doubting of the remiſſion of ſinnes is contrary to true felicitie, and is nothing elſe but a torment of the conſcience. For a man cannot doubt whether his ſinnes bee pardoned or not, but ſtrait way (if his conſcience be not ſeared with an hote yron) the very thought of his ſinne will ſtrike a great feare into him: for the feare of eternall death, and the horror of Gods iudgements wil come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly, this religion muſt needs be comfortleſſe. Alas poore ſoules wee are no better than paſſengers in this world, our way it is in the middle of the Sea, where wee can haue no ſure footing at all, and which way ſoeuer we caſt our eyes, we ſee nothing but water, euen opening it ſelfe to deuour vs quick: the Diuell and our rebellious fleſh raiſe vp againſt vs infi-

u *Pſa.*32.1.

*Heb.*6.18. 19

nite

nite thousands of tempests and stormes to ouerthrow vs: but beholde, God of his great and endles mercie hath brought vs to Christ, as to a sure Anchor-holde: he biddeth vs to vndoo our Gables, and fling vp our Anchors within the vaile, and fasten them in Christ: we doe it as we are commaunded, but a Sister of ours (I mean the Church of Rome) passing in the ship with vs (as it seemeth) who hath long taken vpon her to rule the helme, dealeth to too vnkindly with vs: she vnlooseth our Anchors, and cutteth in peeces our Gables, she telleth vs that we may not presume to fasten our Achor on the rock: she will haue vs freely to roue in the middle of the Sea in the greatest fogs, and the fearefullest tempests that be: if wee shall follow her aduise, we must needes looke for a ship-wrack, for the least flawe of winde shall ouerturne vs, and our poore soules shall bee plunged in the gulphes of hell.

Cant.1.5.

III. Lastly, Iustification by workes causeth trouble and disquietnes to the conscience. No mans conscience can bee appeased, before Gods wrath be appeased, and Gods wrath cannot be appeased by any workes: for the best workes the regenerate can doe, are imperfect, and are stayned with some blemish of corruption, as *may appeare both in the Prophet Esay, and in Paule, both which had a great misliking of that good which they did, because it was mingled with

x Esay.64.6 Rom.7.14. 15,16.

with ſin. And again, euery man is bound by duety to keepe the whole lawe, ſo that if a man could keepe it perfectly, he ſhould doe no more than he is by duety inioyned to doe: and therfore hee which looketh to merite eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe, and is like the Banquerout, that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwere to the Lord the ful puniſhment of all his ſinnes: this debt, the Papiſt ſaith, we may diſcharge by obedience to the lawe, that is by a newe debt, which wee are as well bound to pay to our God as the former.

To ende this poynt, let a man looke to bee ſaued by workes, and therefore let a man imploy himſelfe to doe the beſt workes hee can, yet he ſhall neuer come to know when he hath done ſufficient to ſatisfie Gods wrath: and this vncertaintie, all his life, but eſpecially in the houre of death, muſt needes diſquiet him. And truely, when a man ſhall haue done many thouſand works, yet his heart can neuer be at quiet, as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe, thereby to bee ſaued, yet diſtruſting all his doings, hee asketh further of our Sauiour Chriſt what he might doe to be ſaued. *Mar.10.17*

Furthermore, it is the doctrine of the Chutch of Rome, *that there is nothing in the regenerate* *Conc. Trid. ſeſſ.5.*

that

that God can hate: and that they are inwardly pure and without spot. A doctrine that will make any Christian conscience despayre. For if a man *shall fall to examine himselfe,* he shal finde [a] *that he is solde vnder sinne,* [b] *compassed about of sinne,* [c] *he shall see his particular sinnes to be as the hairs of his head:* at the sight and feeling of which, he shall finde that there is much matter in him worthy of hatred and damnation too. He being in this case, will begin to doubt whether he be the childe of God or not: and persuering in this doubting, he shall be driuen to despayre of Gods loue towardes him, considering that he cannot find any such purenes in himselfe as the doctrine of the Church of Rome requireth.

a Rom. 7 14
b Heb. 12. 1
c Psa. 40. 12

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the cõscience: in that some for the maintainiug of it haue despayred. As Francis Spira, who against his owne coscience hauing abiured the trueth; and subscribed to the doctrine of the Romish Church, most fearefully despayred of his saluation: which could not haue been if that doctrine had been agreeable to Gods word which is spirite and life to the receiuer. For the same cause Latomus a Doctor of Louane despaired, crying that he was damned because he had opposed himselfe to the knowen trueth. This also befell Gardner at his death, as the booke of Actes and Monuments declareth.

Illiricus de Fide. Epist. Senar. de morte Diazij.

The

The third argument.

THat religion which agreeth to the corruption of mans nature, a Reprobate may truely professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truely professe it.

The proofe.

I Neede not stand to prooue the proposition, the Assumption is rather to bee confirmed: which first I will proue by induction of particulars. First, that a man should bee iustified by workes, is an opinion setled in nature, as may appeare in them that crucified our Sauiour Christ: for when they were pricked in their hearts at Peters Sermon, [a] they said, Men and brethren what shall wee doe to bee saued, and this sayde the young man before named, not what should I beleeue, but what should I do to be saued: so then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of some what. A Papist will say, though this be naturall thus to thinke, yet it may bee good: for there is some goodnes in nature.

[a] *Act.* 2. 37. *Iob.* 6. 28. *Mat.* 10. 17.

I answere that the wisedome of the flesh is enmi-

enmitie to Gods wiſedome, Rom. 8.7. and all men by nature are nothing but fleſh, for naturally they are the children of wrath. Secondly, the worſhipping of God in Images, is a great matter in the Church of Rome: but this maner of worſhipping is nothing but a worke of the
b Gal.5.20. fleſh, which thus I proue: b Idolatrie is natural, and a worke of the fleſh, but to worſhip God in Images, is Idolatrie. The children of Iſraell when they erected the golden Calfe, they did commit Idolatry, and yet they did not worſhip
c Exod.32.5 the Calfe it ſelfe, but God in the Calfe. For whē the Calfe was made, they c proclaymed an Holiday, not to the Calfe but to the Lord. And Baal, that deteſtable Idoll, was nothing but the Image of God, as appeareth in Hoſea the Pro-
Hoſ.2.16. phet. At that day, ſayth the Lorde, thou ſhalt call me no more Baal.

It remayneth therefore, that to ſerue God in an Image, is a worke of the fleſh, and altogether agreeth to the vile corruption of nature.
d Mat.20.2. Thirdly, d Pride, and a deſire to bee aduanced aboue other, is a naturall corruption: to this agreeth the Popes Primacie, his double Sword, and triple crowne: yet the outragious pomp of that ſeat is as a payre of bellowes to kindle the concupiſcence, and to make the hidden ſparks of Pride to breake out into a great flame. Fourthly, Doubting of Gods prouidence and mercie is a naturall corruption in all men: to

this

this agreeth, and from hence iſſueth that fooliſh and vayne opinion, concerning doubting of our ſaluation, and of the remiſſion of ſinnes. Fiftly, ſelf-loue, and ſelf-liking or naturall corruptions: to this agreeth that doctrine of the Papiſts, not ouermuch to abaſe our ſelues, but to maintaine free will by nature, and to thinke that we haue ſo much goodnes, that wee are able to prepare our ſelues to receiue, and in ſome ſorte to merite grace, Sixtly, Idlenes and riotouſnes is a corruption natural, and to it verie fitly anſwereth the great number of feaſts, of holidayes, of halfe-holidayes which the church of Rome vſeth. Seuenthly, Couetouſnes is a natural corruption, & to the feeding of this vice ſerueth Purgatorie, a fire of great gaine, which in verie trueth, if it had not burned very hot, the fire in the Popes kitchin had burned very colde: hitherto ſerue Pilgrimages, ſaying of Maſſes, and ſelling of pardons for money. Eightly, to be at libertie is the deſire of nature: anſwerable to this is that opinion, that the Spiritualtie is to bee exempted from ſubiection to Magiſtrates. Ninthly to commit adulterie is naturall: to this agreeth the Stewes, and the permiſſion of ſimple fornication. Tenthly, Ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his ſaluation: for hee muſt beleeue as the

Church

Church beleeueth, he is not bound to knowe: 11. Infidelitie is naturall, and to this agreeth that they call vpon Saints and Angels, the Lord hauing commaunded them to call vpon him in the name of Christ, what argueth this els, but hearts distrusting Gods goodnes, and guiltie Consciẽces? 12. Images in the Church of Rome came from infidelity, because men in reason could not perswade themselues that God was present, vnlesse that were made manifest by some signe and Image. Which thing the Israelites declared, when they sayd to Aaron in the wilderneſse in Moses absence, Make vs Gods to goe before vs. 13. Satisfactions for sinne are naturall: for [c] wicked men when they haue offended God, they haue alwayes vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. 14. The Church of Rome sayth, that the Scriptures are darke and obscure: the blinde man findeth fault with the darkneſse of the Sunne: If the Scriptures appeare to any to be obscure, the fault is not in the Scriptures, but in the blindnes of the minde of him which readeth and heareth them. 15. Lastly, Pardons, they open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sinnes, for a little peece of money, as twenty shillings or foure nobles?

Exod. 32. 1.

[c] *Mich.* 6. 7. *Isai.* 58. 4. 5.

It

It is naturall to a man to ſerue GOD in certaine ceremonies, without the power of godlineſſe: and this ſeruice is preſcribed by the religion of the Church of Rome, *which ſtandeth onely in outward and corporall ceremonies, as the outward ſucceſſion of Biſhops, garments, veſtures, geſtures, colours, choyce of meate, difference of daies, times, and places, hearing, ſeeing, ſaying, touching, taſting, numbring of Beades, gilding and worſhipping of Images, building Monaſteries, riſing at midnight, ſilence in Cloyſters, abſtayning from fleſh and white meate. Faſting in Lent, keeping Imber dayes, hearing Maſſe & diuine ſeruice, ſeeing and adoring the body in forme of bread, receiuing holiwater and holy bread, creeping to the Croſſe, carrying Palmes, taking aſhes, bearing Candles, Pilgrimage going, cenſing, kneeling, knocking, altars, ſuperaltars, candleſtickes, pardons: In orders Croſſing, annoynting, ſhauing, for ſwearing mariage; in Baptiſme, ſalting, croſſing, ſpatling, exorciſing, waſhing of handes: at Eaſter, confeſſion, penaunce, dirge, ſatisfaction, and in receiuing with beardes newe ſhauen, to imagine a bodie where they ſee none: and though he were there preſent to bee ſeene, yet the outward ſeeing and touching of him of it ſelfe without fayth conduceth no more than it did the Iewes. At Rogation dayes to carry banners, to followe the Croſſe, to walke about the fieldes: after Pentecoſt to go about with Corpus Chriſti play.* Fox Act. in begin.

At Hallowmas to watch in the Church, to ſaie a Dirge or commendation and to ring for all ſoules to pay tythes truly, to giue to the high Altar. And if a man will be a Prieſt to ſay Maſſe and Mattens, to ſerue the Saint of that day, and to lift well ouer the head. In ſickneſſe to bee anneled, to take his Rites, after his death to haue Funerall and Obites ſayd for him, and to be rung for at his Funerall months minde, and yeare minde: This is the ſumme of the Catholique religion, ſtanding in bodily actions, not in any motions or worke of the holy Ghoſt working in the heart.

II. The Morall law contayning perfect righteouſneſſe, is flat oppoſite to mans corrupt nature: therefore whatſoeuer Religion ſhall repeale and make of none effect the commaundements of the Morall Law, that ſame religion muſt needes ioyne handes with the corruption of nature, and ſtand for the maintenance of it. This doth the Religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it dooth: [a] and if it ſhall fruſtrate but any one poynt of any one commaundement, yea, the whole lawe thereby is made in vaine. 1. The firſt commaundement requireth, that we haue the true *Iehoua* for our onely God: the church of Rome maketh other Gods beſide this true God: it maketh the body of Chriſt to bee God, becauſe they hold, it may be in many places, in heauen, in earth, at the ſame time, which thing

a *Mat.* 15.3

thing is onely proper to God. It maketh euery Saint departed to be God, becauſe it holdeth that Saints doe heare vs nowe being vppon the earth, and that they knowe our thoughts when we pray to them, which none but the true God can doe. It maketh the Pope to bee God, and that in plaine words. [b] Pope Nicholas ſayth, *Conſtat, ſummum Pontificem à pio principe Conſtantino Deum appellari.* It is wel knowne, that the Pope of the godly Prince *Conſtantine* was called God. Agayne, in [c] the extrauagants of the ſame Cannon law it is written, *Dominus Deus noſter Papa*, Our Lorde God the Pope. And againe, [d] *Chriſtopher Marcellus* ſaide to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himſelfe. As the Pope in playne wordes is made God, ſo the power giuen to him declareth the ſame. [e] He can make holy that which is vnholy, and iuſtifie the wicked and pardon ſinnes: [f] he may diſpenſe contrary to the ſaying of an Apoſtle: he can change the nature of things, & of nothing make ſomwhat. What is all this, but to place the Pope in Gods roome, and to rob the Lord of his Maieſtie?

b *Dec. diſt. 69. ſatis euidenter.*

c *Extraua. Ioh. 22. cum inter. in glo. fi.*

d *Concil later ſeſſ. 4.*

e *Extra. de maior. & obedient. fi.*

f *Dist. 34. cap. ſecl. in pri. diſt. 82. can. Preſb.*

Agayne, the Church of Rome maketh Marie the mother of Ieſus to bee as GOD. In the Breuiarie reformed and publiſhed at the commaundement of Pius the V. [a] ſhee is called *A Goddeſſe*, in expreſſe wordes: and ſhe is further

a *In officio par. beatæ Mariæ. ad matut.*

tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie:* Yea shee is farre exalted aboue Christ, and hee in regarde of her is made but a poore vnderling in heauen: for Papists in their seruice vnto her pray on this manner, saying: *Shewe thy selfe to bee a mother: and cause thy sonne to receiue our prayers: set free the captiues, and giue light to the blinde.* [b] Lastly, the verie Crosse is made as a GOD. For they salute it, by the name of their onely hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true GOD distinguished into three persons, the Father, the Sonne, the holy Ghost, maketh also many other, and so in trueth hath repealed this first commaundement.

[b] *Breuiar. reform. in festo Exalt. Crucis.*

And they haue very playnlie repealed the second commandement, in that they teach it lawfull to make Images of the true God, and to worship him in them. For the flat contrarie is the very scope of this commaundement: namely, that no Image must bee made of the true Iehoua: nor any worship bee performed vnto him in an Image: which appeareth thus. In Deutronomie Moses maketh a large Commentary of this commaundement, and this very poynt he sets downe expreslie, saying, take heede to your selues: for ye sawe no image in the

Deut. 4.15. 16

the day that the Lord ſpake vnto you in *Horeb*, out of the middeſt of the fire: that ye corrupt not your ſelues, and make you a grauen image or repreſentation of any figure, &c. His argument I ſet downe thus. As God appeared in mount *Horeb*, ſo hee is to be conceiued and repreſented: but hee appeared in no image in mount *Horeb*, onely his voyce was heard: therfore hee is not to bee conceiued or repreſented in any image: but men are to be content, if they may heare his voyce. Agayne, that ſinne to which the people of Iſrael were ſpecially giuen, euen that dooth the LORD eſpecially forbidde: but to this were the people of Iſrael ſpecially giuen, not ſo much to make Images of falſe Gods, as to make Images of the true God, and to worſhip him in them: which I prooue thus.

In the booke of Iudges it is ſayde, that the children of Iſrael did wickedly in the ſight of the Lord, and ſerued *Baalim*. Now theſe *Baalim*, what are they? Surely Idols reſembling the true God: as the Prophet Hoſea declareth, and at that day ſayth the Lorde, thou ſhalt call me *Iſhai*, and ſhalt call me no more *Baali*. Here it appeareth that the Iſraelites meaning was not to worſhip a falſe God, but the true God in *Baalim*. And Aaron when he made the golden calfe proclaymed that the next day ſhould be holie day, not of any falſe God, but of the

Iud. 2. 11.

Hoſ 2. 10.

Ex. 32. 5.

Lorde that brought them out of *Ægypt*. The Prophet *Esai* after that hee had set footh Gods maiestie very worthylie, hee comes in with this
Esa. 40.18. conclusion: To whome then will yee liken God? or what similitude will ye set vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is, Images not onely of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintayning Images, hath repealed this commandement.

Neither doth it shewe lesse fauour to the third Commaundement: which also is repea-
1. Cor. 15. 23 led. First, in that they teach men to giue the glorie which is proper to God, to some thing els: it is proper to God after the day of Iudgement to be all in all: this they giue to Marie, saying that *she is all in all.*

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue
Ioh. 10.9 light to the blind. It is proper to Christ to be the redeemer of mankind, & this work of redemption is ascribed to Marie, whome Papists call their *hope*, their *ioy*, their *mediatresse*, a *medicine*
Breuiar. et miss. & reform. *for the diseased*, a *defence from the enemie*, a *friend in the houre of death*. Againe, they make Saint Martin *A Priest according to the order of Melchisedek*, which is proper to Christ.

Se-

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vnleſſe it be in an vnknowen tongue, and ſo they maintaine ignorance and the prophaning of Gods name. for the preaching of the word, and therefore alſo the hearing, learning, reading, ſearching of it, is the *glorifying of the word*, and ſo the glorifying of Gods name. 2. *Theſ.* 3. 1.

The fourth commaundement is repealed in that they require that their feaſt daies ſhould be kept as ſolemnly as the Lords Sabaoth day: For they muſt be kept *in all honour and comelineſſe*: and men *muſt reſt from all their labours, from morning to euening*, as on the Sabaoth: whereas contrariwiſe, the Lord hath giuen permiſſion to his ſeruants to labour the ſixe daies, ſobeit, on the ſeuenth they will reſt from the works of their callings, and doo the workes of the ſpirite. *Con. Magum. c. 36. 37 Matiſcon. 2. c. 1. 2.*

They repeale the fift commaundement in that they teach that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magiſtrates, for ſo they haue decreed, that *Clearkes are to be iudged only of Biſhops:* and that they are onely to reskue them from iniuries. Agayne, that the Biſhop muſt not be iudged of the ſecular power: and that the Pope himſelfe oweth no ſubiection to Kings, Princes, Emperours, but hath power to make them, & to put them downe at his *Matiſc. con. ap. 7. 9. 8.*

pleasure. But Saint Paule for the maintaining of the fift commaundement, bids euery soule be subiect to the higher powers: and therefore the Pope with his cleargie (as *Chrisostome* hath expounded it) must be subiect to ciuill Magistrates, vnlesse they will exclude themselues out of the number of men, for Paule speakes to all.

Matisc. 2. cap. 8. Agaynst the sixt commaundement they haue decreed asyles for murderers, plainly permitting them which feare authoritie, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods commaundement, yea and more than this, whether tends all that they teach but the very murthering of soules? For example, saluation by workes of grace, is one of their chiefe poynts. But that man that is perswaded that hee must bee saued by his works, must also put his trust in them, and hee which trusteth to his workes is accursed before God. *For cursed is that man that trusteth in man,* whether it be himselfe or other. *Ier. 17. 5.*

The seauenth commaundement is repealed diuers wayes. First, in that they mayntayne the occasions of Adultery and Fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needes breake out into much looseness.

looſeneſſe. This ſinne made *Mantuan, Palingenius*, & *Petrarch* to crie out agaynſt the church of Rome. Againe, ſome Papiſts defend the toleration of the Stewes in Rome, for the auoyding of greater euilles. And in the Councell of Trent, Chaſtitie and Prieſts marriage are made oppoſite, ſo that marriage with them is a filthie thing, although God hath ordained it for the auoyding of fornication in all. Furthermore, that which is moſt abominable and proues the church of Rome to be an Antichriſtian church: they maintaine marriages within the degrees forbidden both by the lawe of Nature, and of Gods word. For in the table of conſanguinitie they which are placed in the tranſuerſe vnequall line cannot marrie, becauſe they are as Parents and children: yet if they bee diſtant foure degrees on diuers ſides from the commõ ſtocke they may marrie together by the Cannon lawe. As for example, the graund vnckle may marrie his Siſters nephewes neece, a thing very filthie in nature, conſidering that a man cannot marrie with any honeſtie his ſiſters child. To go further, by Gods word they which are diſtant foure degrees in the tranſuerſe equal line, are not forbidden to marrie together, as Coſin germanes. Thus the daughters of Zelophehad were married to their fathers brothers ſonnes: this example (as I take it) may be a warrant of the lawfulneſſe of this marriage:

Eleg. 5. lib. 4

5. 9.

Seſſ. 24. c. 9.

Greg. ca. 8. de conſang. auunculus maximus ab nepotis.

Num. 36. 11

Yet

Yet the Cannon lawe vtterly condemnes this marriage of couſin germanes, and the marriage of their children after them though they bee eight degrees diſtãt. Thus the Church of Rome doth ouerthwart the Lord: where he giues libertie they reſtraine it, and when hee reſtraineth men, then they giue libertie.

They repeale the eight Commandement by their ſpirituall Marchandize in which they ſell thoſe things which are not to be ſolde, as Croſſes to dead men, Images, prayers, the ſound of belles, remiſſion of ſinnes, and the merites by which men may come to the kingdome of heauen: their ſhaueling Prieſts will doo no dutie without they bee fed with money; hence comes the prouerbe, No penney no Pater noſter.

They teach men to beare falſe witneſſe, and ſo to ſinne againſt the ninth Commandement, in that they holde that Marie is the Queene of Heauen: whereas indeede ſhee is no Queene, but dooth continually caſt downe her crowne before Chriſt with the reſt of the Saints. And a man may as well beare falſe witneſſe in ſpeaking too much as in ſpeaking too little.

Reuel.7.11. and 5.10.

In the tenth commandement the firſt motions that goe before conſent are forbidden: otherwiſe there ſhall be no difference betweene it and the reſt. For they alſo are ſpirituall, and forbid inward motions: but the difference is that

that they forbid onely the motions that goe with conſent. Now, the Papiſts ſaye that theſe motions are no ſinne properly vnleſſe conſent followe: and therefore they in expreſſe wordes repeale this commandement. For if concupiſcence and the firſt motions bee no ſinnes properlie then there need no prohibition of them.

The fourth Argument.

THat religion which is contrarie to it ſelfe is onely a meere inuention of man: the religion of the Church of Rome is quite contrarie to it ſelfe: therefore it is onely an inuention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The prooſe.

THe propoſition is moſt true, becauſe it is a priuiledge of Gods word, and ſo of the true religion gathered forth of it, to bee conſonant to it ſelfe in all poynts: which properly no doctrines nor writings beſide can haue. The Aſſumption may bee made manifeſt by an induction of particular examples.

I. The Church of Rome ſaieth, that men are ſaued by grace: and agayne it ſaieth, that men are ſaued by works. A flat contradiction. For *Paule* ſaieth, if election be of grace, it is no more of workes: or elſe were grace no more grace, *Rom.* 11. 6.

grace, but if it be of works, it is no more grace: for els were worke no more worke. Answere is made, that in this place *Paule* speaketh of workes of nature, which indeed are contrarie to grace: but not of workes of regeneration, which are not contrarie to grace. This answer is false: for *Paule* in a like place vnto this oppoſeth grace and workes of regeneration. Ye are saued by grace (saith he) through faith, and that not of your selues, for it is the gift of God, not of workes, lest any should boast himselfe: for wee are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man may most of all boast? And what are the workes for the doing of which wee must be fashioned a newe in Christ Iesus? Assuredly they must bee the works of regeneration, dipped and dyed in the bloud of Christ (as they speake) wherefore it is euident, that *Paules* meaning is to conclude, that if we be saued by grace, we cannot bee saued by workes of regeneration.

Rhem. Test. vpon Rom. 11.6.

Eph. 2.8.9.

II. The Church of Rome confuteth and condemneth in Councels, and derideth this doctrine that wee teach, that men are to bee iustified by the imputation of the righteousnesse of Christ: which righteousnesse is not in vs but in Christ. And the *Rhemists* call it a phantasticall iustice, a new no iustice: But herein that Church

Rhem. Test. Rom. 2.23.

Church is contrarie to it ſelfe: for it defendeth workes of ſupereogation and works of ſatisfaction of one man for another: & their ground is becauſe the faithfull are al members of one bodie, and haue fellowſhip one with another, and therefore one may ſatisfie for another. Hereby it is plaine, that the Church of Rome moſt of all defendeth that imputation of righteouſneſſe, which moſt of all it hath oppugned. For when one man ſatisfieth for another, the work of one man is imputed to another. But what? ſhall one man ſatisfie for another, and ſhal not Chriſt by his righteouſnes ſatisfie for vs? ſhall God accept the work of one man for another, and not accept the righteouſnes of Chriſt for vs: Truely there is greater fellowſhip and coniunction betweene the head and the members, than of the members among themſelues: becauſe they are ioyned together by meanes of the head. *Rhem. Teſt. Coloſſ. 2. verſ. 24.*

III. It holdeth that the *guilt* and *fault* of ſinne may be remitted by Chriſt: and yet the *temporall puniſhment* of ſinne bee vnremitted: but theſe are quite contrarie. *Paule* ſaith, there is now no condemnation to them that are in Chriſt Ieſus. Yet if a man were puniſhed for his ſinne after hee were in Chriſt, and had the fault of ſinne remitted, ſome condemnation ſhould now remaine him. And *Dauid* ſaieth, Bleſſed is the mā to whom the Lord imputeth *Rom. 8. 1.* *Pſal. 32. 1.*

no

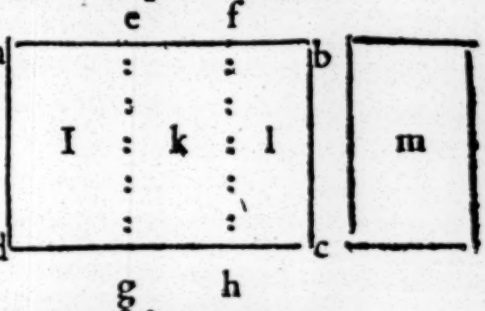
no sinne: therefore he to whom the Lord imputeth no sinne, hath not onely the guilt of sin, but also the punishment of his sinne remitted: otherwise he could not be blessed but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guiltie of no sinne, that then any punishment should be laid on him. And Saint Augustine saith, that Christ by taking vpon him the punishment of sinne, and not taking vpon him the fault, tooke away both the punishment & the fault. Wherefore this opinion, that Christ hath taken away the guilt of sin, ouerthroweth all Satisfactions and Purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away.

August. de verb. Dom. ser. 37.

IV. Transubstantiation is a monster, standing on manifolde contradictions. First, it maketh Christes bodie to bee in many places: an euident contradiction. For it is of the nature and essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the last parte: which vndoubtedly is most true. For it is called a continued quantitie, because his partes are continued and knit together the one with an other by a common terme or bonde, as a line

by

by a poynt, a plane and his parts by a line, a ſolide by a ſuperficies or plane. Now, theſe points can in no wiſe be continued, vnles euerie one of them keepe one only ſpeciall place. For examples ſake: ſuppoſe the plaine, *a,b,c,d,* to bee deuided into three partes, I, k, l, by two lines, e, g, & f, h, which doe both deuide the three partes and continue them the one with the other.



Now I ſay, that euerie one of the partes may be continued with his next fellowe, it is neceſſarie, that euerie one of them ſhould haue one ſpeciall and diſtinct place. That the firſt place of the plane, i, may bee continued with, k, it muſt bee ſituated only there where it is, and no where elſe: for if it ſhall bee ſituate elſewhere, as in the place m, then it cannot be continued with k. Now then, if the partes muſt of neceſſitie haue their owne particular place onelie, then the whole figure a,b,c,d, muſt alſo be onlie in one place. And this is that which the prince of Philoſophers teacheth, that euerie magnitude hath his partes ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a bodie and

Ariſt. Categ cap. de quant.

to

to the parts of it to be in one onely place alone. So that the Church of Rome when it ſaith that Chriſts bodie is in many places: in effect they ſay, that Chriſts bodie is no bodie: for if it bee a bodie, it is only in one place: & if it be in many places, it is no bodie. They obiect that God is omnipotent. True indeede: but there bee ſome things, the doing of which agreeth not with Gods power, as to make *contradicentia* things contradictorie to be both true: of which ſort theſe are. For, that Chriſtes bodie is a true bodie, and that it is in many places at once, are flat contrarie: becauſe (as hath been ſhewed) it is eſſentiall to all magnitudes to bee in one place, & therefore to a bodie. And God cannot take away that which is eſſentiall to a thing, the eſſence remaining whole. 2. Againe, tranſubſtantiation maketh the Accidents of Bread and Wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a common ſaying in ſchooles, *Accidentis eſſe, eſt ineſſe.* It is of the eſſence of an Accident to bee in the ſubſtance. Now therefore, if the accidents bee, there is alſo the Bread and Wine: and if there be no ſubſtance of Bread or Wine, neither can there bee any accidents. 3. It holdeth, that Bread is turned into the bodie of Chriſt, and therefore it muſt needes holde, that Chriſts bodie is made of Bakers bread, and yet it holdeth and teach-

eth

that Christes bodie is one lie made of the seede of Mary, quite ouerthrowing the former Transubstantiation.

V. It teacheth, that a man must alwayes doubt of his saluation: and likewise it teacheth, that in praying we are to call God father, which are thinges quite contrarie. For who can truely call GOD Father, vnlesse hee haue the spirit of adoption, and bee assured that hee is the childe of GOD. For if a man shall call God Father, and yet in his heart doubt whether hee bee his Father or not, hee plaieth the dissembling hypocrite: wherefore, to doubt of saluation, and to say *Our Father, &c.* in trueth are contrarie. *Rom.8.16.*

VI. The Church of Rome maketh prayer to bee one of the chiefe meanes to satisfie for sinnes. But prayer in deede is an asking of pardon for sinne: Now asking of pardon and satisfaction for sinne are contrarie: therefore by the iudgement of the Papists, prayer which is a satisfaction is no satisfaction. And in deede, looke consider what madnesse is contained in this popish diuinitie. The poore begger commeth verie hungrie to the rich mans doore to craue his almes: and straightwaies by his begging hee will merit and deserue it. The same doth the Papist, hee praieth very poorelie for the thing which hee wanteth, yet hee looketh *Can. Tres sunt de pœna. dist. 1. Lumb. lib. 4. dist. 16. Can de quatuor die de pœnit. dist. 3*

very proudly to merite no lesse than the kingdome of heauen by it.

Rom.5.5. VII. Doubting of saluation and hope cannot agree together; for hope maketh a man *not to bee ashamed*, that is, it neuer disappointeth him of the thing which hee looketh for. Hebr.6.19. *And therefore it is called the anchor of the soule both sure and stedfast, which entreth into that which is within the vaile.* So that true hope and the certaine assurance of saluation goe together.

VIII. True prayer and iustification by workes cannot stand together. For hee which prayeth truly must bee touched inwardly with a liuelie feeling of his owne miserie, and of the want of that grace, whereof hee standes in neede. Now this cannot bee in the heart of that man that looketh to merite the kingdome of heauen by his workes: for hee that can doe this, may iustly conceiue somewhat of his own excellencie.

IX. Papists teach, that it is great boldnes to come immediatly vnto GOD without the intercession of Saints: and therefore they vse to [a] pray to Marie, that she would pray to Christ to helpe them: yet on the contrarie, when they haue so done, they pray to GOD immediatlie, that hee would receiue the intercession of Marie for them. And thus they are become inter-

a *Breuiar, & Missa. vefor. & big.*

cessors

ceſſors betweene Marie and GOD. Yea when they offer vp Chriſt, praying GOD to accept their giftes and ſacrifices, the humble Prieſt that wil not pray to God, but by the mediation of Saints, is then a mediatour betweene Chriſt Jeſus and God the Father.

X. It holdeth, that in the Maſſe the Prieſt offereth vp Chriſt to his Father an *vnbloudie ſacrifice*. This is a thing impoſſible: for if Chriſt in the Maſſe bee ſacrificed for ſinne, then hee muſt dye and his bloud muſt bee ſhed, *Heb.* 9. 22. And in the Scriptures theſe two ſayings (Chriſt is dead, Chriſt is offered vp in ſacrifice) are all one. So then, the Papiſt when hee ſuppoſeth that there may bee an vnbloudie ſacrifice, in effect hee ſaith thus much, there is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloudie ſacrifice ſhould be offered in an vnbloudie manner.

XI. In the Cannon of the Maſſe, the Church of Rome prayeth on this wiſe. We humbly beſeech thee moſt mercifull father, by Ieſus Chriſt, thy ſonne & our Lord, that thou wouldeſt accept theſe gifts and oblations and theſe holie Sacrifices, which wee thy Church offer to thee, &c. where firſt they offer vp Chriſt to GOD the Father in the name of Chriſt, and ſo they make Chriſt to bee his owne mediatour.

Againe, they desire God to blesse and to accept his owne Sonne: for they offer vp Christ. If they say hee needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if hee neede not the blessing of his Father, their prayer is needlesse. Also they desire GOD to accept not one gift or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they holde that Christs bodie is one onely bodie, and therfore but one sacrifice. And thus they are at variance with themselues.

XII. Papists, in word they say, that they beleeue and put their trust in God: yet whereas they looke to bee saued by their workes, they set the confidence of their hearts in truth vpon their owne doings.

XIII. They put such holinesse in Matrimonie, that they make it one of their 7. Sacraments, which [a] conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, [b] because to liue in marriage is to liue according to the flesh, and the Counsell of Trent opposeth marriage and chastitie.

a *Rhe. Test. pag.* 523.
b *Papa Syricius. Decret epist. Sess.* 24. *c.* 9.

XIIII. It teacheth, that soules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of Saint *Hierome*, [c] We knowe that in this life wee may helpe one another, either by

c *Can. in presenti.* 11. 13. 3.

by prayers, or by good counsell: but when we shal come before the iudgemẽt seate of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, maye intreate for any; but euery man to beare his owne burthen. And according to another Canon going vnder the name of *Gelasius* Bishop of Rome, Either there is no Purgatorie, or the soules which goe thether, shall neuer returne. *Can. legatur. 44. 1.*

XV. And to conclude, the most poynts of their Religion are contrarie to their Canons, as by searching, maye appeare in these examples.

1 The dead cannot heare the praiers of them which call vpon them. *1 Confatendum. 13. q. 2*

2 *Peter* and *Paule* were two of the chiefe Apostles, and it is hard to say, which was aboue the other. *2 C. Beati. 2. q. 7.*

3 *Leo* the fourth liuing in the yeare 846. acknowledged *Lotharius* the Emperour for his Prince. *3 C. de Capitulis dist. 10*

4 No Bishop may be called vniuersall. *4 C. nullus dist 99.*

5 The Church of Rome hath no more authoritie ouer other Churches: than other Churches ouer it. *5 C. legimus di. 93.*

6 A Priest and a Bishop were in times past all one. *6. C legimus di. 93.*

7 The Pope hath no power to giue or sell Pardons. *C. Olim. dist. 95.*

8 There can bee no merite by fasting, or *7 C Verbum 6.*

magna. C. Conuertimini de penit. dist. 1. 8 C. quod dicit d. 41. 9 C. luminaria, 18. q. 2

abstinence from flesh.

9. The Masse is nothing but the forme of diuine sacrifice.

By this which hath been said, it doth in part appeare, that the religion of the Church of Rome is repugnant to it selfe, and it could not so be, if it were from the word of God.

A Corollarie gathered out of the former assertion.

1. *A man being indued with no more grace than that which he may obtaine by the religion of the Church of Rome, is still in the state of damnation.*

A DIALOGVE CONTAINING THE Conflicts betweene Sathan and the Christian.

Sathan.

VIle helhound, thou art my ſlaue, and my vaſſall, why then ſhakeſt thou of my yoke?

Christian. By nature I was thy vaſſall, but Chriſt hath redeemed me.

Sathan. Chriſt redeemeth no Reprobates, ſuch as thou art.

Christian. I am no Reprobate.

Sathan. Thou art a Reprobate, for thou ſhalt be condemned.

Christian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no Iudge, it is ſufficient for thee to be an accuſer.

Sathan. Though I cannot condemne thee, yet I knowe God will condemne thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? & may he not therefore giue thee a lawe, to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the law of this thy Lord and King?

Christian. No.

Sathan. Let vs proceede further? Is not the same Lord also a most righteous iudge? And therefore a most sharpe reuenger of sinne?

Christian. Yes truely.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot winke at thy sinnes, except he should bee vniust. Wherefore there is no remedie, thou art sure to bee damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer me from condemnation. For GOD is not only (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan. But thou firebrand of hell fire, and childe of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for,

1 Originall ſinne runneth wholly ouer thee as a lothſome botch or leproſie.

2 Thy minde knoweth not the things that be of God.

3 In the law of God thou art ſtarke blind, ſaing that thou haſt a fewe principles of it to make thee inexcuſable.

4 The Goſpell is fooliſhnes and madnes vnto thee: thou makeſt no better account of it than of thine owne dreame.

5 Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6 Thy memorie keepeth and remembreth nothing, but that which is againſt Gods word; but thinges abhominable and wicked, it keepeth long.

7 Thy wil hath no inclination to that which is good, but onely to ſinne and wickednes.

8 Thy affections are ſet only on wickednes: they are as mightie Giants and Princes in thee, they haue thee at commaundement. Remember, that for very anger thou haſt beene ſicke: that the luſt of thy fleſh hath driuen thee to madnes: forgette not thy Atheiſme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetouſnes, and infinite other wicked deſires, which haue led thee captiue, and made thee outragious in all kinde of naughtines.

10 Thy actuall ſinnes committed partlie

in

in ſecrete, partly in publique, are moſt filthy and moſt infinite. Remember howe in ſuch a place, at ſuch a time, thou diddeſt commit fornication: in another place thou diddeſt ſteale, &c. God ſaw this I warrant thee: yea, all thy ſinnes are written in his booke: wherefore thou curſed wretch, all hope of mercie is cutte off from thee.

*Iſa.*1.18. *Acts.* 1. 23. 38. 1. *Tim.*1. 15 *Pſa.*103.11 12,13.

Chriſtian. But Gods mercie farre exceedeth all theſe my ſinnes: and I cannot be ſo infinite in ſinning, as God is infinite in mercie and pardoning,

Sathan. Dareſt thou preſume to thinke of Gods mercie? why, the leaſt of thy ſinnes deſerueth damnation.

*Iſai.*53.2,3, 4,5.

Chriſtian. None of my ſinnes can feare me, or diſmay me. Chriſt hath borne the full wrath and vengeance of his Father vpon the Croſſe, euen for mee, that I might be deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe, he would neuer lay ſo many afflictions and croſſes on thee, as he doth. What is this want of good name? this weaknes and ſikneſſe of the body? theſe terrors of thy minde? this dulnes and frowardnes of thy heart? what are all theſe (I ſay) and many other euills, but the beginnings and certayne flaſhings of the fire of hell?

Chriſtian. Nay, rather my afflictions are liuely

liuely testimonies of my saluation. For God as a louing Father, partly by them, as with scourges chastneth my disobedience, and bringeth me into order: partly conformeth me vnto my Saiour Christ, and so by little and little, layeth open to mee mine owne sinnes, that I may dislike my selfe and hate them: and maketh me to renounce the worlde, thy eldest sonne, and stirreth mee vp to call vpon him, and to pray earnestly with grones and sighes, which I am not able to expresse with any wordes as I feele them. *Heb.*12.6,9 10 1.*Pet.*2 21 *Gen.*42.21. 1.*Cor.*11. 12. *Rom.*8.26.

Sathan. Thy afflictions are heauy, and comfortlesse, therefore they cannot bee arguments of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of my afflictions, and strength sufficient to beare them, and after them haue been many wayes bettered, which befalleth to none of the wicked: and for that cause, it is a great perswasion to me that I shal not be damned with the wicked world, but in spite of al thy power, passe from death to euerlasting life. *Rom.*5.2,3, 4 *Rom.*8.28. *Psa.*119.71

Sathan. After these thy manifolde afflictions, thou must suffer death, which is most terrible, and a verie enterance into Hell.

Chri. Death hath lost his sting by Christes death: and vnto me it shall bee nothing els but a passage vnto euerlasting life.

Sa-

Sathan. Admit thou ſhalt be deliuered from hell by Chriſt, what will this auaile thee, conſidering that thou ſhalt neuer come to the kingdome of heauen? for Chriſts death onely deliuereth thee from death eternall, it cannot aduance thee to euerlaſting life.

Chriſtian. I am now at this time a member of Chriſts kingdome, and after this life ſhall raigne with him for euer in his euerlaſting kingdome.

Rom 5. Verſe. 8. 3. 4.

Sathan. Thou neuer didſt fulfill the lawe, therefore thou canſt not come into the kingdome of heauen.

Chriſtian. Chriſt hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto me, I my ſelfe do keepe the lawe.

Sathan. Be it ſo, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing ſhall euer enter: then, although that Chriſt hath ſuffered death, and fulfilled the law for thee, yet thou art in parte vncleane: thy curſed nature and the ſeedes of ſinne are yet remaining in thee.

Chriſtian. Chriſt in the virgins wombe was perfectly ſanctified by the holy Ghoſte: and this perfect holynes of his humane nature is imputed to mee: euen as Iaacob put on Eſaus garments to get his fathers bleſſing: ſo I haue put on the righteouſneſſe of Chriſt, as a long white

Rom. 2. 3. Ioh. 16. 19.

white robe couering my ſinnes, and making mee appeare perfectly righteous, euen before Gods iudgement ſeate.

Sathan. Indeede God hath made promiſe vnto mankinde of al theſe mercies and benefits in Chriſt: but the condition of this promiſe is fayth, which thou wanteſt, and therefore canſt not make any accompt, that Chriſts ſufferings, Chriſts fulfilling of the lawe, Chriſts perfect holines, can doe thee any good. *Ioh.* 3.14. 15

Christian. I haue true ſauing fayth.

The Conflicts of Sathan with the ſtrong Chriſtian.

Sathan.

THou ſaieſt that thou haſt true fayth, but I ſhall ſift thee and diſproue thee.

Christian. The gates of hell ſhall neuer preuaile againſt my faith, doe what thou canſt.

Sathan. Tell me then, doeſt thou thinke that all the world ſhall be ſaued?

Christian. No.

Sathan. What, ſhall ſome bee ſaued, and ſome condemned?

Christian. So ſayth the word of God.

Sathan. Thou then art perſwaded that GOD is true euen in his mercifull promiſes, and

and that hee will ſaue ſome men, as Peter and Paule, and Dauid, &c. and this is the onely beleefe, by which thou wilt be ſaued.

Chriſtian. Nay, this I beleeue, and more too, that I particularly am in the number of thoſe men which ſhall bee ſaued by the merite of Chriſts death and paſſion: and this is the beleefe that ſaueth me.

Sathan. It may be thou art perſwaded that God is able to ſaue thee: but that GOD will ſaue thee, that is, that hee hath determined to aduance this thy body, and this thy ſoule into his kingdome, and that hee is moſt willing to performe it in his good time: herein thou wauereſt and doubteſt.

Chriſtian. Nay Sathan, I in mine owne heart am fully perſwaded, that I ſhall be ſaued, and that Chriſt is ſpecially my redeemer: and (O Lord) for Chriſts ſake, help thou my doubting and vnbeleefe.

Iob. 1. 12. 13 *Iob.* 6. 35. 54 *Mark* 9. 23

Sathan. This thy full perſwaſion is onely a phantaſie, and a ſtrong imagination of thine owne head: it goeth not with thee as thou thinkeſt.

Chriſtian. It is no imagination, but trueth which I ſpeake. For me thinks I am as certaine of my ſaluation as though my name were regiſtred in the Scriptures (as Dauids and Pauls are) to be an elect veſſell of God: and this is the teſtimonie of the holy ſpirite of Ieſus Chriſt, aſſuring

2 *Cor.* 1. 22. *Ephe.* 1. 14. *Rom.* 8. 18.

ring mee inwardly of my adoption, and making me with boldneſſe and confidence in Chriſt, to pray vnto God the Father.

Sathan. Still thou dreameſt and imagineſt, thou loueſt and likeſt thy ſelfe, and therefore thou thinkeſt the beſt of thy ſelfe.

Chriſtian. Yea, but God of his goodneſſe hath brought foorth ſuch tokens of faith in mee, that I cannot be deceiued. *Act.13.9. 1.Theſ.1.3*

I. I am diſpleaſed with my ſelfe for my manifolde ſinnes, in which ſometime I haue delighted and bathed my ſelfe, Rom. 7. 15.24.

II. I purpoſe neuer to commit them againe, if God giue me ſtrength, as I truſt he will.

III. I haue a very great deſire to be doing thoſe things which God commandeth.

IV. Thoſe that be the children of God: if Idoe but heare of them, I loue them with my heart, and wiſh vnto them as to my ſelfe. 1. Ioh. 3.14.

V. My heart leapeth for gladneſſe, when I heare of the preaching of the word.

VI. I long to ſee the comming of Chriſt Ieſus, that an ende may be made of ſinning, and of diſpleaſing God. Apoc. 22. 20.

VII. I feele in my heart the fruites of the ſpirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the fleſh I abhorre them, fornication, adulterie, vncleannes, wantonnes, Idolatrie, ſtrife, enuy, anger, drun-

drunkenneſſe, bibbing and quaffing, and all ſuch like. Galat. 5. 19. 20. 22.

All theſe they cannot proceede from thee Sathan, or from my fleſh, but onely from faith which is wrought in me by Gods holy ſpirit.

Sathan. If this were ſo, GOD would neuer ſuffer thee to ſinne, as thou doeſt.

Rom. 7. 15. Mat. 26. 69. 72. 74. 75. *Chriſtian.* I ſhall ſinne as long as I liue in this world, I am ſure of it; becauſe I am taught to aske remiſſion of my ſinnes continually. But the manner of my ſinning nowe is otherwaies than it hath been in times paſt. I haue ſinned heretofore with full purpoſe and conſent of will; but nowe doubtles, I doe not. Before I commit any ſinne, I doe not goe to the practiſing of it with deliberation, as the carnall man doth, who taketh care to fulfill the luſts of the *Rom. 13. 14* fleſh: but if I doe it, it is flat beſide my minde and purpoſe: In the doing of any ſin, I would not doe it, my heart is againſt it, and I hate it, and yet, by the tyranny of my fleſh being ouercome, I doe it: afterward, when it is committed, I am grieued and diſpleaſed at my ſelfe, and do earneſtly with teares aske at Gods hands forgiuenes of the ſame ſinne.

Sathan. Indeed, this is very true in the children of God: but thou art ſolde vnder ſinne, and with great pleaſure doeſt committe ſinne, and loueſt it with thy whole heart: otherwiſe, thou wouldeſt not fall to ſinne agayne after repentance,

pentance, and commit euen one and the same sinne, so often as thou doest. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Chri. Indeed it is dangerous to fall again into the same sin after repentance: yet it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth them in hope of obtayning mercie. And the law had sacrifices offered euery day, for the sins of all the people, and for particular men, both for their ignorances, and their voluntarie sinnes: which signifieth, that God is ready to forgiue the sinnes of his children though they sinne often. Abraham twice lied and swore that Sara was not his wife. Ioseph swore twice by the life of Pharao. Dauid committed adultery often, because hee tooke vnto him Bathsheba, Vriahs wife, and also kept sixe wiues, and ten Concubines. Gods will is, that men forgiue till seuentie seuen times: and therefore he will shew much more mercie. And for my part, so oft as I shall fall into the same sin, so oft I shall haue Christ my aduocate and intercessour to the father for me, who will not damne me for the infirmitie which hee findeth in me, I wil abstaine from externall iniquitie, and I will not make my members seruants vnto sinne: and so long I trust my imperfections

Isa.1.Ver 8
Ier.2.Ver.1.
Gen.12.14. 15
Gen 20.2.3
Gen.42.25. 26.
1.Ioh.2.1.
Dan.9.6.

ſhall haue no power to damne me: for Chriſts perfection is reputed to be mine by faith, which I haue in his blood: God is not diſpleaſed, if my body be ſick and ſubiect to diſeaſes: no more is he diſpleaſed at the diſeaſe and ſickneſſe of the ſoule. A naturall father will not ſlay the bodie of his childe, when he is ſicke, and abhorreth comfortable meates: and my heauenly father will not condemne my ſoule, although through the infirmitie of fayth, and the weakneſſe of the ſpirit, I committe ſinne, and often loath his heauenly worde, the foode of my ſoule. Nay, (which is a ſtrange thing) I know it by experience, that God hath turned my filthie ſinnes to my great profite, and to the amendment of my life: like as the good Phiſition, of rancke poyſon is able to make a ſoueraigne medicine to preſerue life.

Rom. 8.28.

Sathan. Well, be it, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts myſtical bodie: I feele in my ſelfe the heauenly power, and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhall continue for euer, and raigne in heauen after this life with him.

The conflicts of Sathan with the weake Christian.

Sathan.

THy mind is full of ignorance and blindnes, thy heart is full of obstinacie, rebellion, and frowardnes against God: thou art wholly vnfit for any good worke: wherefore, thou hast no fayth, neither canst thou be iustified, and accepted before God.

Chri. If I haue but one drop of the grace of God, and if my fayth bee no more than a little graine of Mustard seede, it is sufficient for mee: God requireth not perfect fayth, but true faith. *Mat.27.20.*

Sathan. Yea but thou hast no faith at all.

Christian. I haue had fayth.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine owne opinion thou didst beleeue, then thou hadst nothing but a shadow of fayth, and a fooliſh imagination, which all hypocrites haue.

Chri. I will put my trust in God for euer, and his former mercies shewed mee heretofore strengthen me now in this my weaknes. *Psal.77.5.*

1 He created me when I was nothing.

2 He created me a man, when hee might haue made me an vgly Toade.

3 Hee made mee of comely bodie, and of good discretion; where as he might haue made me vgly, and deformed, frantick, and mad.

4. I was borne in the dayes of knowledge, when I might haue been borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers womb, but he hath preserued me, and prouided for me by his prouidence euen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise, I was baptized, and so receiued the seale of his blessed couenaunt.

8. I haue had by Gods goodnes some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.

9. God might haue concealed his worde from me, but I haue heard the plentifull preaching of it: I vnderstand it, and haue receiued comfort by it.

10. Lastly, at this time GOD might powre his full wrath on me: which hee doth not, but mercifully maketh mee to feele mine owne wants, that I might bee humbled, and giue all glorie vnto him for his blessings. Wherefore, there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holie Ghost in thee, nor any true tokens of fayth, but thou

thou haſt a liuely ſenſe of the rebellion of thy heart, and of thy lewd and wretched conuerſation: therefore thou canſt not put any confidence in Chriſts death and ſufferings.

Christian. Yet I will hope agaynſt all hope, and although, according to mine owne ſenſe and feeling, I want fayth: yet I will beleeue in Ieſus Chriſt, and truſt to be ſaued by him. *Pſal.* 32.1. 2. *Cor.* 5.21.

Sathan. Though the children of God haue been in many perplexities, yet neuer any of them haue beene in this caſe, in which thou art at this preſent.

Christian. Herein thou prooueſt thy ſelfe to be a lying ſpirite: for the Prophet Dauid ſayth of himſelfe, that he was fooliſh, and as a beaſt before GOD: and yet he euen then truſted in God. And Paul was ſo led captiue of ſinne, that he was not able to doe the good he would, but did the euill which hee hated: and ſo in great penſiuenes of heart, deſired to bee deliuered from this world, that he might be disburdened of his corrupt fleſh. *Pſal.* 73.22. 23. *Ro.* 7.19, 24

Sathan. Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? and by thy hypocriſie offend God? as thou art, ſo ſhew thy ſelfe to the world.

Christian. Auoyde Sathan, Chriſt hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no

hypocrite: for whereas I haue had heretofore ſome teſtimonie of my fayth, at this time I am leſſe mooued, though faith ſeeme to be abſent: like as a man may ſeeme to be dead, both in his owne ſenſe, and by the iudgement of the Phiſition, and yet may haue life in him: ſo fayth may be, though alwayes it doe not appeare.

Sathan. But thou art a man ſtarke dead in ſinne, God hath now quite forſaken thee: hee hath left thee vnto me to be ruled: hee hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to truſt in him any longer.

Chriſtian. Strengthen me good Lorde; remember thy mercifull promiſes, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart.

Iſai.57.15.

Sathan. Theſe promiſes concerne not thee, which haſt no humble and contrite, but a froward, and a rebellious heart.

Chriſtian. Good Lord forget not thy former mercies: giue an iſſue to theſe temptations of mine enemie Sathan. And you my brethren, which know my eſtate, pray for mee, that God would turne his fauourable countenaunce towards me: for this I knowe, that the prayer of the righteous auayleth much, if it be feruent.

Lam.5.16.

How

HOWE A MAN SHOVLD APPLIE A-right the worde of God to *his owne Soule.*

I

EVery Christian contayneth in himselfe two natures, flat cõtrary the one to the other, the flesh and the spirite: and that hee may become a perfect man in Christ Iesus, his earneſt indeuour must be, to tame, and subdue the flesh, and to strengthen and confirme the spirite.

II

Answerable to these two natures, are the two partes of Gods word. First, the Lawe, because it is the ministery of death, it fitly serueth for the taming and mastering of the rebellious flesh: and the Gospell containing the bountifull promises of GOD in Christ, is as oyle, to powre into our wounds, and as the water of life, to quench our thirstie soules: and it fitly serueth for the strengthening of the spirit.

III

Well then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh

carrieth thee captiue vnto sin? Looke now only vpon the law of God, apply it to thy selfe, examine thy thoughts, thy words, thy deedes by it: pray vnto God, that hee would giue thee the spirite of feare, that the lawe may in some measure humble & terrifie thee: for (as Salomō saith) blessed is the man that feareth alwayes, but cursed is he that hardeneth his heart.

Rom. 8.16.
*Pro.*28.14.

IIII.

In the Lawe, these are most effectuall meditations to humble and bridle the flesh, which follow. First, meditate on the greatnes of thy sinnes, and of their infinite number: and if it may bee, gather them into a Catalogue, set it before thee: and looke vnto it, that thou think no sin to be a small sin, no not the bare thoughts & motions of thy heart. Often with diligence consider the straunge iudgements of God vpon men, for their sinnes, which thou shalt finde, partly in the Scriptures, partly by daily experience. Doubtlesse thou must think, that euery iudgement of God, is a sermon of repentaunce. Thinke ofte on the fearfull curse of the lawe due vnto thee, if thou shouldest sinne neuer but once in all thy life, and that neuer so little. Remember, that whensoeuer thou committest a sin, God is present, & his holy Angels, and that he is an eye-witnes, that he taketh a note of thy sin, and registreth it in a booke. Think daily of thy end: and know that God may strike thee with

1
2
3
4
*Dan.*7.20.
*Ier.*17.1
*Deut.*32.34.
5

with ſodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of ſaluation. Thinke on the ſo- 6
daine comming of our Sauiour Chriſt to iudgement, let it mooue thee continually to watch and pray. If theſe will not mooue thee, thinke 7
on this, that no creature in heauen or in earth, was able to pacifie the wrath of GOD for thy ſinnes: but his owne Sonne muſt come downe from heauen, out of his Fathers boſome, and muſt beare the curſe of the lawe, euen the full wrath of his Father, for thee.

V.

When by theſe meanes thou art feared, and thy mind is diſquieted in reſpect of Gods iudgment for thy ſinne: haue recourſe to the promiſes of mercie contained in the old and new Teſtament. Is thy conſcience ſtung with ſinne? And doth the law make thee feele it? With all ſpeede run to the braſen Serpent Chriſt Ieſus, *Ioh.3.14.* looke on him with the eye of faith, and preſently thou ſhalt be healed of thy ſting or wound.

VI.

When thou doeſt meditate on the promiſes of the Goſpel: diligently conſider theſe benefits, which thou enioyeſt by Chriſt. Through *Adam*, thou art condemned to hell: by Chriſt 1
thou art deliuered from it. Through *Adam*, 2
thou haſt tranſgreſſed the whole law: in Chriſt thou haſt fulfilled it. Through *Adam*, thou art 3
before

before GOD a vile, and a loathſome ſinner,
through Chriſt thou doeſt appeare glorious in
4 his eyes. By *Adam* euery little croſſe is the pu-
niſhment of thy ſinne, and a token of Gods
wrath: by Chriſt, the greateſt croſſes are eaſie,
5 profitable, and tokens of Gods mercie. By *A-*
dam, thou diddeſt looſe all things: in Chriſt all
6 things are reſtored to thee againe. By *Adam*,
thou art dead; by Chriſt, thou art quickned,
7 and made aliue againe. By *Adam*, thou art a
ſlaue of the diuell, and the childe of wrath: but
8 by Chriſt, thou art the childe of God. In *Adam*,
thou art worſe than a Toade, and more dete-
ſtable before God: but by Chriſt, thou art a-
boue the Angels. For thou art ioyned vnto him,
9 & made bone of his bone, myſtically. Through
Adam, ſinne and Sathan haue ruled in thee, and
led thee captiue: by Chriſt, the ſpirit of GOD
10 dwelleth in thee plenteouſlie. By *Adam*, came
death to thee, and it is an entrance to hell: by
Chriſt, though death remaine, yet it is onely a
11 paſſage vnto life. Laſtly, in *Adam*, thou art
poore, and blind, and miſerable: in Chriſt, thou
art rich and glorious, thou art a King of heauen
and earth, fellowe heire with him, and ſhalt as
ſure be partaker of it, as he is euen now. *Adam*,
1 when hee muſt needes taſt of the fruite, which
2 God had forbidden him, he hath made vs all to
rue it, euen till this day: but here thou ſeeſt the
Apoc. 22. 2. fruites that growe, not in the earthly Paradiſe,
but

but on the tree of life, which is within the heauenly Hieruſalem. Feare no danger, be bold in Chriſt to eate of the fruite, as GOD hath commanded thee: it will quicken thee, and reuiue thee being dead: thou canſt not doe Sathan a worſe diſpleaſure, than to feede on the godlie fruite of this tree, and to ſmell on the ſweete leaues, which it beareth continually, that giue ſuch a refreſhing ſauour.

VII.

Moſt men now a dayes, are ſecure and cold in the profeſsion of the Goſpell, though they haue the plentifull preaching of it. And the reaſon is, becauſe they feele not in themſelues the vertue and mightie operation of Gods word, to renue them: and they cannot feele it, becauſe they doe not applie the word aright vnto their owne ſoules. Playſters, except they be applied in order and time, and be laid vpon the wound, though they be neuer ſo good, yet they cannot heale: and ſo it is with the word of God, & the parts of it, which except they bee vſed in order and time conuenient, will not humble and reuiue vs, as their vertue is.

VIII.

The common Chriſtian euery where is faultie in this thing. Whereas hee loueth himſelfe, and wiſheth all good that may bee to himſelfe, hee doth vſually apply vnto his owne ſoule the Goſpell alone, neuer regarding the lawe, or ſearching

ſearching out his ſinnes by it. Tell him what ye will, his ſong is this: God is mercifull, God is mercifull. By this meanes it commeth to paſſe, that he leadeth a ſecure life, & maketh no conſcience of couetouſnes, of vſurie, of deceit in his trade, of lying, of ſwearing, of fornication, wantonnes, intemperancie in bibbing & quaffing, &c. But hee plaieth the vnskilfull Chirurgion, he vſeth healing plaiſters, before his poyſoned and cankred nature haue felt the power & pain of a Coraſiue. And it will neuer bee well with him, vntill he take a newe courſe.

IX.

On the contrarie part, many good Chriſtians leaue to applie the comfort of the Goſpell to themſelues, and onely haue regard to their owne ſinnes, & Gods infinite vengeance. And euen when Sathan accuſeth them, they will not ſticke to giue eare to Sathan, and alſo accuſe themſelues: and ſo they are brought into fearefull terrors, and often draw neere to deſperation.

X.

There is a third ſorte called Sectaries, who addict themſelues to the opinion of ſome man. Theſe commonly neuer applie the lawe or the Goſpell to themſelues, but their whole meditation, is chiefly in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Chriſtian life, they regard not that:

that: but about conſubſtantiation and vbiquitie, about Images and ſuch like trumperie, they infinitely trouble themſelues, & all *Europe* too.

And in *England* there is a ſchiſmaticall and vndiſcreet companie, that would ſeeme to crie out for diſcipline, their whole talke is of it, and yet they neither know it, nor will bee reformed by it, and yet they are enemies to it: as for the lawe of God, and the promiſes of the Goſpell, they little regarde: they maintaine vile ſinnes in refuſing to heare the reading or the preaching of the word: and this is great contempt of Gods benefites and vnthankfulneſſe to him. They are full of pride, thinking themſelues to be full, when they are emptie: to haue al knowledge, when they are ignorant, and had neede to be catechized: the poyſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of GOD. Well, doe they aboue all things ſeeke the kingdome of GOD? then let them bee ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome they ſeeke the righteouſnes therof: vnto which they can neuer come but by the applying of the threatnings of the law, and the comforts of the Goſpell to their owne conſciences. But whereas they ſeeke the one and not the other, they giue all men to vnderſtand with what ſpirit they ſpeake.

Conſo-

¶ Conſolations

for the troubled conſcien-

ces of repentant Sinners.

Sinner.

GOod ſir, I knowe a *the Lorde hath giuen you the tongue of the learned, to be able to miniſter a worde in time to him that is wearie:* therefore I praye you helpe me in my miſerie. a *Eſay.50.*

Miniſter. Ah my good brother what is the matter with you? and what ayle you?

Sinner. I liued a long time, the Lord hee knoweth it, after the manner of the worlde, in all the luſtes of my filthie fleſh, and then I was neuer

neuer troubled: but it hath pleaſed God of his mercie to touch my heart, and to ſend his own ſonne that good ſhepheard Ieſus Chriſt, to fetch me home to his owne fold, euen vpon his owne necke: and ſince that time it is a wonder to ſee how my poore heart hath been troubled: my corruption ſo boyles in me, and Sathan will neuer let me alone.

Minister. Your caſe is a bleſſed caſe: for not to be troubled of Sathan, is to be poſſeſſed of him: that is, to bee held captiue vnder [b] *the power of darkneſſe*, and to bee a ſlaue and vaſſall of Sathan: *for* [c] *as long as the ſtrong man keepes the hold, all things are in peace:* Contrariwiſe he that hath receiued any ſparkle of true faith, ſhall ſee [d] the gates of hell, that is, the Diuell and al his Angels in their full ſtrength, to ſtand vp agaynſt him, and to fight with an endleſſe hatred for his finall confuſion.

b *Coloſſ.* 1. 13

c *Luk.* 11. 24

d *Matth.* 16 18.

Christian. But this my trouble of minde, hath made me oftentimes feare leſt God would reiect me, and vtterly depriue me of the kingdome of heauen.

Minister. But there is no cauſe why it ſhould ſo doe. For how ſhould heauen be your reſting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you ſhead them not? You would bee free from miſeries, you looke for heauen vpon earth. But if you

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will

will goe to heauen, the right way is to ſayle by hell. If you will ſit at Chriſts table in his kingdome; you muſt bee with him in his temptations. You are as Gods corne, you muſt therefore goe vnder the flaile, the fanne, the milſtone, and the ouen, before you can be Gods bread. You are one of Chriſts Lambes, looke therefore to bee fleeced, and to haue the bloudie knife at your throate al the day long. If you were a market ſheepe bought to bee ſolde, you ſhould bee ſtalled and kept in a fat paſture: but you are for Gods owne occupying, therefore you muſt paſture on the bare common, abiding ſtormes, tempeſtes, Sathans ſnatches, the worlds wounds, contempt of conſcience, and frettes of the fleſh. But in this your miſerie I will be a *Simon* vnto you, to helpe you to carrie your croſſe, ſo bee it you will reueale your minde vnto me.

Chriſtian. I will doe it willingly: my temtations are either againſt my faith in Chriſt, or againſt repentance for my ſinnes.

Miniſter. What is your temtation as touching faith?

Chriſtian. Ah, woe is me, I am much afraid leſt I haue no faith in Chriſt my Sauiour.

Miniſter. What cauſeth this feare?

Chriſtian. Diuers things.

Miniſter. What is one?

Chriſtian. I am troubled with many doub-

tings of my ſaluation: and ſo it comes into my minde to thinke, that by my incredulitie I ſhould quite cut off my ſelfe from the fauour of God.

Minister. But you muſt knowe this one thing, that he that neuer doubted of his ſaluation neuer beleeued, and that hee which beleeueth in trueth, feeleth many doubtings & wauerings, euen as the ſound man feeles many grudgings of diſeaſes, which if hee had not health he could not feele.

Christian. But you neuer knewe anie that hauing true faith doubted of their ſaluation.

Minister. What will you then ſay of the man that ſaide [c] *Lord I beleeue, Lorde helpe my vnbeleefe.* And of Dauid who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to bee mercifull? Hath hee ſhut vp his tender mercie in diſpleaſure?* Yea he goeth on further, as a man in deſpaire. [f] *And I ſaide, this is my death.* Heereby it is manifeſt that a man indued with true faith may haue not onlie aſſaults of doubting, but of deſperation. This further appeareth in that hee ſaith in another place, [g] *Why art thou caſt downe my ſoule? Why art thou diſquieted within mee? Waite on GOD, for I will yet giue thankes, hee is my preſent helpe and my God.* And in verie trueth you maye perſwade your ſelfe that they are but

c *Mar.* 9.24

Pſalm. 77. *ver.* 8,9,10.

f 11.

g *Pſal.* 42. 11.

* *vnrea-*

*vnreasonable men, that say they haue long beleeued in Christ without any doubting of their saluation. * 2. Thes. 3. 2

Christian. But Dauid had more in him then I haue, for mee thinkes there is nothing in this wicked heart of mine, but rebellion against GOD, nothing but doubting of his mercie.

Minister. Let me knowe but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleeue?

Minister. In man wee must consider his estate by nature, and his estate by grace. In the first, he and his flesh are all one, for they are *as man and wife*: therefore one is accessarie to the doings of the other. When the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth being in this estate, with the flesh: a louing couple they are, they liue & die together. But in the estate of grace, though a man haue the flesh in him, yet hee and his flesh are diuorced asunder. This diuorcement is made, when a man beginnes to dislike and to hate his flesh, and the euill fruites of it: this separation being made, they Rom. 7. 5. Rom. 7. 17. Rom 8. 1.

are no more one, but twaine, and the one hath nothing to doe with the other. In this caſe though the fleſh beget ſinne and periſh therefore, yet the Chriſtian man ſhall not incurre damnatiõ for it. To come more neere the matter; you ſay the fleſh begets in you wauerings, doubtinges, and diſtruſtinges: what then? it troubleth you: but feare not, remember your eſtate; you are diuorced from the fleſh, and you are newe married vnto Chriſt: if theſe ſinnes be laid at your doore, account them not as your children, but renounce them as Baſtards, ſay with Paule, I doubt indeede, but I hate my doubtings, and I am no cauſe of theſe, but the fleſh in mee which ſhall periſh when I ſhall be ſaued by Chriſt.

Chriſtian. This which you haue ſayd doth in part content me: one thing more I pray you ſhew me concerning this poynt. namelie how I may be able to ouercome theſe doubtings.

Miniſter. For the ſuppreſsing of doubtings, you are to vſe three meditations.

The firſt, that it is Gods commaundement that you ſhould beleeue in Chriſt: So S. Iohn
1. *Ioh.* 3. 23. ſaith, *This is his commandement that we beleeue in the name of his ſonne Ieſus Chriſt.* Thou ſhalt not ſteale, is Gods commandement, & you are loath to breake it, leſt you ſhould diſpleaſe God & pull his curſe vpon your head. This alſo is Gods commandement, Thou ſhalt beleeue

in

in Chriſt, and therefore you muſt take heede of the breach of it: leſt by doubting and wauering you bring the curſe vpon you. Secondlie, you muſt conſider that the promiſes of ſaluation in Chriſt are generall, or at the leaſt indefinite excluding no particular man: as in one for all may appeare. *God ſo loued the world that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh but haue euerlaſting life.* Now then, ſo often as you ſhall doubt of Gods mercie, you exclude your owne ſelfe from the promiſe of God, whereas hee excludeth you not. And as when a Prince giues a pardon to all theeues, euery one can applie the ſame vnto himſelfe, though his name be not ſet downe in the pardon: So the king of kings hath giuen a general pardon for free remiſsion of ſinnes to them that will receiue it. Beleeue therefore that God is true in his promiſe, doubt not of your owne ſaluation, chalenge the pardon to your ſelfe. Indeede your name is not ſet downe, or written in the promiſe of grace, yet ſet not any illuſion of Sathan, or the conſideration of your owne vnworthineſſe exclude you from this free mercie of GOD: which hee alſo hath offered to you particularlie, firſt in Baptiſme, then after in the Lords Supper: and therefore you are not to wauer in the applying of it to your ſelfe. Thirdlie, you are to conſider that by doubting and deſpairing you

offend

offende GOD as much almost as by any o-
a *Rom.*4.18 ther sinne. [a] *You doe not aboue hope beleeue vnder hope as you should doe.* Secondlie, you robbe GOD of his glorie, in that you make his infinite mercie to be lesse than your sinnes. Thirdly, you make him a lyer who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toyled with vnbeleefe and doubtings, then in all hast drawe your selfe into some secret place, humble your selfe before God, powre out your heart before him: desire him of his endles mercie to worke faith, and to suppresse your vnbeleefe, and you shall see,
b *Ro.*10.12 [b] *That the Lord ouer all is rich vnto all that call vpon his name.*

Christian. The Lorde rewarde you for your kindnesse: I will hereafter doe my endeuour to practise this your counsell. Now I will make bolde to shew another that makes me to feare lest I haue no faith. *And it is, because I doe not feele the assurance of the forgiuenesse of my sinnes.*

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it,
*Heb.*11.1. which apprehending may bee when there is no
Rom 8.23. feeling, for faith is of inuisible things, and when a man once commeth to enioy the thing beleeued, then hee ceaseth to beleeue. And this appeareth in Iobs example, when hee saieth,

(Lo,

(Lo, though he ſley me, yet will I truſt in him, & I wil reproue my waies in his ſight: he ſhalbe my ſaluation alſo: for the hypocrite ſhall not come before him) he declareth his faith: yet when hee ſaith preſently afterward, *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* he declareth the want of that feeling which you ſpeake of. Iob. 13. 15. 16

Chriſtian. Yet euerie true beleeuer feeles the aſſurance of faith: otherwiſe Paule would not haue ſaid, *Proue your ſelues whether you are in the faith or not.*

Miniſter. Indeede ſometimes he doth, but at ſome other times he doth not: as namely at that ſame time when God firſt calleth him: and in the time of temptation.

Chriſtian. What a caſe am I in then? I neuer felt this aſſurance: onely this I feele that I am a moſt rebellious wretch abounding euen with a whole ſea of iniquities: mee thinkes I am more vglie in the ſight of GOD, then any toade can bee in my ſight. O then what ſhall I doe? Let me heare ſome word of comfort from thy mouth thou man of God.

Miniſter. Tell mee one thing plainly, you ſay you feele no aſſurance of Gods mercie?

Chriſtian. No in deede.

Miniſter. But doe you deſire with all your heart to feele it?

Chriſtian. I doe indeede.

Miniſter. Then doubt not, you ſhall feele it.

Chriſtian. O bleſſed be the Lord, if this bee true.

The deſire of grace, is grace it ſelf. Reu. 2, 6.

Miniſter. Why, it is moſt true. *For the man that would haue any grace of God tending to ſaluation, if he doe truely deſire it, he ſhall haue it:* for ſo Chriſt hath promiſed, *I wil giue to him that is a thirſt of the well of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, he ſhall haue enough of it: And therefore feare you not, only vſe the meanes which God hath appoynted to attaine faith by, as earneſt prayer, reuerent hearing of Gods worde, and receiuing of the Sacraments: and then you ſhall ſee this thing verified in your ſelfe.

Chriſtian. All this which you ſay I finde in my ſelfe by the mercie of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen and the righteouſneſie therof: and further though I want the feeling of Gods mercie: yet I can pray for it, from the very root of my heart.

Miniſter. Bee carefull to giue honour to GOD for that you haue receiued alreadie. For theſe thinges are the motions of the ſpirite of God dwelling in you. [c] *And I am perſwaded of this ſame thing, that God which hath begon this good worke in you will perfect the ſame vnto the day of Ieſus Chriſt.*

[c] *Phil. 1. 6.*

Chriſtian. The third thing that troubles me,

me, is this; I haue long prayed for many graces of God, and yet I haue not receiued them, wherby it comes oft to my minde, that God loues me not, that I am none of his childe, and therefore that I haue no fayth.

Miniſter. You are in no other caſe then Dauid himſelfe, who made the ſame complaynt: *I am weary of crying, my throat is drie, mine eyes faile, whiles I wayt for my God.* Pſa.69.4.

Chriſtian. But Dauid neuer prayed ſo many yeares without receiuing an anuſwere as I haue done.

Miniſter. Good Zacharie waited longer on the Lord, before hee graunted his requeſt, than euer you did: It's like hee prayed for a childe in his younger yeares, yet his prayer was not heard before he was olde. And further you Luk.1.7.13 muſt note that the Lord may heare the prayers of his ſeruants, and yet they be altogether ignorant of it: For the manner that GOD vſeth in granting their requeſts is not alwayes knowen: as may appeere in the example of our Sauiour Chriſt. *Who in the dayes of his fleſh, did offer vp* Heb.5.7. *prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* And yet wee knowe hee was not freed from that curſed death, but muſt needes ſuffer it. How then was hee heard? On this manner; hee was ſtrengthened to beare the death: hee had

had an Angell to comfort him, hee was afterward freed from the ſorrowes of death. And ſo it is with the reſt of Chriſts bodie as it was with the head. Some being in want pray for temporall bleſſings: God keeps them in this want, and yet he hears their prayers, in giuing thē patience and ſtrength to abide that want. Some being in wealth and aboundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miſerie, and yet he hears their praiers, by giuing them bleſſedneſſe in the life to come. You pray for the increaſe of faith and repentance, and ſuch like graces: you feele no increaſe after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your requeſt, he hath ſtirred vp in you the ſpirite of Prayer, hee hath humbled you & made you feele your own wāts, the better to depende on his mercie, for the beginning and encreaſing of euery ſpirituall grace.

Chriſtian. The fourth thing that troubles me, is that I cannot feele fayth purifie my heart, and to worke by loue in bringing foorth liuely fruites.

Miniſter. If this be ſo continually, that faith bring foorth no fruite it is very dangerous & argueth a playne want of faith, yet for a certaine time it may be ſo, faith hath not onely a ſpring time & a ſommer ſeaſon, but alſo a *winter when*

it

it beareth no fruit. And there is many a true christian like the *bruſed reede,* that is ouerturned with euery blaſt of winde: and like the flax that hath fire in it, which by reaſon of weaknes, giue neither heat nor light, but onely a ſmoake. *Cant.2.11.* *Eſay.42.2.*

Chriſtian. Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied, now if you pleaſe, I will be glad to rehearſe the ſecond.

Miniſter. I am content, let vs heare it.

Chriſtian. I am afrayd leaſt I haue not truly repented, and therefore that all my profeſſion is onely in hypocriſie.

Miniſter. What moueth you to think ſo?

Chriſtian. Two cauſes eſpecially, the firſt is, they which repent leaue off to ſinne: But I am a miſerable ſinner, I do continually diſpleaſe God by my euill thoughts, words and deeds.

Miniſter. You need not feare, * *For where ſin aboundeth* (that is the knowledge and feeling of ſinne) *there grace aboundeth much more.* *Rom.5.20

Chriſtian. I finde not this in my ſelfe.

Miniſter. But yet you finde thus much in your ſelfe: thoſe corruptions which you feele, and thoſe ſinnes that you commit, you hate them, you are diſpleaſed with your ſelfe for them, and you endeuour your ſelfe to leaue them.

Chriſtian. Yea that I doe with all my heart.

Miniſter. Then how miſerable ſoeuer you feele

feele your ſelfe by reaſon of the maſſe of your
Rom.8.5. ſinne: yet you are not ſubiect to condemnati-
Rom.8.1. on, *but ſhall moſt certainly eſcape the ſame.* Take
" this for a moſt certaine trueth, that the man
" that hates and diſlikes his ſinnes, both before
" and after he hath done them, ſhal neuer be dam-
" ned for them.

Chriſtian. I am euen heart ſick of my manifolde ſinnes and infirmities, and theſe good wordes which you ſpeake *are as flaggons of wine,*
Cant.2.5. to refreſh my wearie, laden, and weltring ſoule. I haue begun to flee ſinne and to deteſt it long agoe. I haue been oft diſpleaſed with mine infirmities and corruptions: when I offend God my heart is grieued, I deſire to leaue ſinne, I flee the occaſions of ſinne: I would faine faſhion my life to Gods word: and I pray vnto God that he would giue me grace ſo to doe: and yet (which is the grief) by the ſtrength of the fleſh, by the ſleights and power of Sathan I am often ouertaken and fall marueilouſly, both by ſpeech and by deede.

Miniſter. Haue courage my good brother, for whereas you haue an affection to doo the things that are acceptable vnto God, it argueth playnly that you are a member of Chriſt:
Rom.8.5. according to that of Paule. *They which are of the ſpirite, ſauour the things of the ſpirite.* Well then, if Sathan euer obiect any of your ſinnes to you, make anſwere thus, that you haue forſaken

ſaken the firſt husband the fleſh, and haue eſpouſed your ſelfe to Chriſt Ieſus, who as your head and husband hath taken vpon him to anſwere your debts, and therefore if he vrge you for them, referre him ouer vnto Chriſt. For there is no ſute in lawe agaynſt the wife the husband liuing: yea I adde further, if you bee ouercarried with Sathans temptations, and ſo fall into any ſinne, you ſhall not anſwere for it but Sathan, it ſhall ſurely bee reckoned on his ſcore at the day of iudgement, for hee was the author of it: if you fall by the frailtie of your fleſh, it ſhall periſh therefore: but you ſhall ſtill haue Chriſt your aduocate.

Chriſtian. Indeede as you ſay I haue in mee an affection to pleaſe God, but when I come to performe my obedience, there I fayle.

Miniſter. Therefore marke this further. As long as the children of GOD are in this life, * God regardeth more the affection to obey, then the obedience it ſelfe: *And they ſhall bee vnto mee ſayth the Lorde of hoſtes, in that day I ſhall doo this, for a flock, and I will ſpare them, as a man ſpares his owne ſonne that ſerueth him.* The Father when hee ſhall ſet his childe to doe any buſines, though hee doe it neuer ſo vntowardly, yet if hee ſhewe his good will to doe the beſt he can, his father will bee pleaſed: and ſo it is with the Lord toward his children, you looke to haue ſome perfection in your ſelfe; but

* Gen. 12. 12. Mala. 3. 17.

*Rom.8.23 but in this life you ſhall receiue no * more but *the firſt fruites of the ſpirit*, which are but as a handfull of corne, in reſpect of the whole corne fielde; and as for the accompliſhment of your redemption, you muſt wayte for it till after this life: you woulde bee kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt be content, if you may with Marie Magdalen kiſſe his feete. For the perfection of a Chriſtian mans life, ſtandes in the feeling and confeſſion of his imperfections. And as Ambroſe ſayth, obedience due to God ſtands more a *in the affection than in the worke.*

Ambroſe. a *Affectu magis quã effectu.*

Chriſtian. But why will God haue thoſe whom he hath ſanctified labour ſtill vnder their infirmities?

Miniſter. The cauſes are diuers. Firſt, heereby hee teacheth his ſeruants, to ſee in what great neede they ſtande of the righteouſneſſe of Chriſt, that they may more carefullie ſeeke after it. Secondly, hee ſubdueth the pride of mens hearts, and humbleth them by counteruayling the graces which they haue receiued, with the like meaſure of infirmities. Thirdlie, by this meanes the godlie are exerciſed in a continualll fight againſt ſinne, and are daylie occupied in purifiyng themſelues.

Chriſtian. But to goe on forward in this matter: there is another cauſe that makes mee

feare,

ſeare, leaſt I haue no true repentance.

Miniſter. What is that?

Chriſtian. I often times finde my ſelfe like a verie timberlog, void of all grace and goodnes, froward and rebellious to any good worke: ſo that I feare leſt Chriſt haue quite forſaken me.

Miniſter. As it is in the ſtraite ſeas, the water ebbes and flowes, ſo is it in the godly: in them as long they liue in this worlde according to their owne feeling, there is an acceſſe and receſſe of the ſpirite. Otherwhiles they be troubled with deadnes and dulnes of heart, as Dauid was, who prayed to the Lord, *to quicken him according to his louing kindneſſe, that he may keepe the teſtimonie of his mouth:* and in another place hee ſayth, that Gods *promiſes quickened him.* Which could not bee, vnleſſe he had been troubled with great dulneſſe of heart. Agayne, ſometimes the ſpirite of God quite withdraweth it ſelfe to their feeling: as it was in Dauid. *In the day of my trouble* (ſayth hee) *I ſought the Lorde, and my ſoule refuſed comfort. I did think vpon God and was troubled, I prayed and my ſpirite was full of anguiſh.* Againe, *will the Lord abſent himſelfe for euer? and will hee ſhew no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complayneth of this. *In my bed I ſought him by night whome my ſoule loued: I ſought him, but I founde him not.* And agayne, *my wel-beloued put in his hande by the*

Pſal. 119. 88.

Pſal. 119. 5.

Pſal. 77. 2. 3 7. 8.

Cant. 3. 1.

Cant. 5. 4. 5 6

the hole of the dore, and my heart was affectioned towards him: I roſe vp to open to my welbeloued, & my handes did drop downe myrrhe, my fingers pure myrrhe vpon the handles of the barre, I opened to my welbeloued: but my welbeloued was gone and paſt, mine heart was gone when hee did ſpeake. I ſought him, but I coulde not finde him, I called,

Rom. 5. 5. *but he anſwered me not.* Contrarywiſe, God at ſome other times *ſheds abroad his loue moſt aboundantly in the hearts* of the faythfull; and

Cant. 1. 13. Chriſt *lieth betweene the breaſts of his Church, as a poſie of myrrhe giuing a ſtrong ſmel.*

Chriſtian. But how can hee be a Chriſtian that feeles no grace nor goodnes in himſelfe?

Miniſter. The child which as yet can vſe no reaſon, is for all that a reaſonable creature: and the man in a ſwowne feeles no power of life, and yet he is not dead. The Chriſtian man hath many quames come ouer his heart, and he falles into many a ſwowne, that none almoſt would looke for any more of the life of Chriſt in him, yet for all that he may be a true Chriſtian. This was the ſtate of Peter, when he denied our Sauiour Chriſt with curſing and banning, *his faith*

Luk 22. 31. *onely faynted for a time, it fayled not.*

Chriſtian. I haue now opened vnto you the chiefe thinges that trouble me: and your comfortable aunſweres haue much refreſhed my troubled minde. The God of all mercy and cõſolation requite you accordingly.

Minis-

Minister. I haue ſpoken that which GOD, out of his holie word hath opened vnto mee, if you finde any help therby, giue God the praiſe therefore, and carrie this with you for euer, that *by many afflictions both in the bodie & the minde you muſt enter into the kingdome of heauen.* Raw fleſh is noiſome to the ſtomacke, & is no good nouriſhment before it be ſodden: and vnmortified men and women bee no creatures fit for God: and therefore they are to be ſoaked and boyled in afflictions, that the fulſumnes and rancknes of their corruption may bee delaied, and they may haue in them ſome reliſh acceptable vnto God. And to conclude, for the auoiding of all theſe temptations, vſe this ſweete prayer following which that godly Saint Maſter Bradford made. Act. 14. 22. Hooper.

Oh Lord God and deere Father, what ſhall I ſay that feele all thinges to bee (in manner) with me as in the wicked? Blinde is my minde, crooked is my wil, and peruerſe concupiſcence is in me, as a ſpring of ſtinking puddle. O how faint is faith in mee? how little is my loue to thee or thy people? how great is my ſelfe loue? how harde is my heart? by reaſon whereof I am mooued to doubt of thy goodnes towards me, whether thou art my mercifull father, and whether I bee thy childe or no: indeede worthilie might I doubt, if that the hauing of theſe were the cauſe, and not the fruite rather of thy

children. The cauſe why thou art my father, is thy mercifull goodnes, grace & truth in Chriſt Ieſus, which cannot but remaine for euer. In reſpect whereof thou haſt borne me this good will to bring me into thy Church by Baptiſme, and to accept me into the number of thy children, that I might bee holie, faithfull, obedient and innocent: and to call mee diuers times by the miniſterie of thy word into thy kingdome: beſides the innumerable other benefites alwaies hitherto powred vpon mee. All which thou haſt done of this thy good will which thou of thine owne mercie bareſt to mee in Chriſt before the world was made. The which thing as thou requireſt ſtraightly that I ſhould beleeue without doubting, ſo wouldſt thou that I in all my deedes ſhould come vnto thee as to a father, and make my mone without miſtruſt of being heard in thy good time, as moſt ſhall make to my comfort. Loe therefore to thee deere father I come through thy ſonne our Lord, our Mediatour, and Aduocate Ieſus Chriſt, who ſitteth on thy right hand making interceſſion for mee; I pray thee of thy great goodneſie and mercie in Chriſt to be mercifull to mee a ſinner, that I may indeede feele thy ſweete mercie as thy childe: the time (oh deere father) I appoynt not, but I pray thee that I may with hope ſtill expect and looke for thy helpe. I hope that as for a little while thou

thou haſt left mee, ſo thou wilt come and viſite me, and that in thy great mercie, whereof I haue great need, by reaſon of my great miſerie. Thou art wont for a little ſeaſon in thine anger, to hide thy face from them whome thou loueſt: but ſurely (O Redeemer) in eternall mercies thou wilt ſhewe thy compaſſions. For when thou leaueſt vs, Oh Lord, thou dooſt not leaue vs very long, neither dooſt thou leaue vs to our loſſe, but to our lucre and aduauntage: euen that thy holy ſpirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our ſorrow may be recompenced plentifullie with the liuely ſent of hauing thee to our eternall ioy: and therfore thou ſweareſt that in thine euerlaſting mercie thou wilt haue compaſſion on vs. Of which thing, to the end wee might bee moſt aſſured, thine oath is to be marked, for thou ſaieſt: as I haue ſworne, that I will neuer bring any more the waters to drowne the worlde: ſo haue I ſworne that I will neuer more be angrie with thee, nor reprooue thee. The mountaines ſhall remooue, and the hilles ſhall fall downe, but thy louing kindnes ſhall not mooue, and the bonde of thy peace ſhall not faile thee: thus ſaieſt thou the Lorde our mercifull Redeemer. Deere father therefore, I pray thee remember euen for thine owne trueth and mercies ſake the promiſe and euerlaſting couenant, which

in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whome thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may bee holy in thy sight through Christ: that I may alwaies not onely striue against sinne, but also ouercome the same daylie more and more as thy children doo: aboue all thinges desiring the sanctification of thy name, the comming of thy kingdome, the dooing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A De-

A Declaration of certaine *ſpirituall Deſertions, ſeruing to* terrifie all drowſie Proteſtants, *and to comfort them which mourne for their ſinnes.*

AMong all the workes of Gods eternall counſell, there is none more wonderfull than is *Deſertion:* which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or being from it: for that cannot bee, conſidering God is infinit; and therefore muſt needes at all times be euery where: but by taking away the grace and operation of his ſpirit from his creature.

Neither muſt any thinke it to be crueltie in GOD to forſake his creature which hee hath

made: for hee is ſoueraigne Lorde ouer all his workes: and for that cauſe he is not bound to any; and hee may doo with his owne whatſoeuer he will. And this his will is not to bee blamed: for men are not to imagine, that a thing muſt firſt bee iuſt, and then afterwarde that God dooth will it: but contrariwiſe, firſt God willes a thing, and thereupon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that hee vtterly forſakes his creature for a puniſhment thereof. Now, euery thing, ſo farre foorth as it is a chaſtiſement or puniſhment, is good; conſidering that the inflicting thereof is the exequution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh and refuſeth grace, and chooſeth to be forſaken: wherefore if any hurt or miſerie inſue thereof, let the creature blame it ſelfe and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts, eternall and temporarie.

Eternall Deſertions are thoſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the diuell with his angells, and that part of mankind which is prepared to deſtruction, is forſaken. For, firſt, God before all worlds, did decree according to the purpoſe of his owne will to refuſe them without the graunt of any mercie.

Secondly,

Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Chriſt is onely the redeemer of the Elect, and of no more: which may thus appeare. For whome Chriſt makes no Interceſſion, for them he hath wrought no Redemption. But for them onely which are elected and ſhall beleeue in him, hee makes interceſsion. *I pray* (ſaith he) *not for the world, but for them which thou haſt giuen mee.* Ioh. 17. 9. And againe, *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word.* 20. Wherefore Chriſt is a redeemer to none but to the Elect. Thirdly, He reſerueth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, & the accompliſhment of all other Deſertions.

For the effecting of this, GOD exerciſeth wicked men and reprobates in this life with diuers particular deſertions, and that after this manner. Hee beſtoweth all ſorts of benefites on them as on his owne ſeruants: but yet ſo, as that hee withdraweth that part of his benefite, which hath the promiſe of life eternall annexed to it in the word And in this matter, hee dealeth as a man that ſets many trees in his Orchard, but ſo as he takes away the heart or the pith thereof. And this the Lord dooth either in temporall or ſpirituall benefites.

I. For temporall benefites, as wealth, honor, libertie, outward peace, the Lorde dealeth very

Math.5.45 bountifully with them: *He makes his sunne to shine vpon the iust and vniust: he fils their bellies*
Psal.73.4.5 *with his hid treasures:* and as Dauid saith, *I fretted at the foolish, when I saw the prosperitie of the wicked: for there is no bonds in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet he holdes backe that which is the principall thing, and the very glorie of these benefites, that is the *right vse of them.* For that a man may purely vse Gods creatures, two things are required. First his person must stand iust & sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, hee must vse the same creatures purely: which is done partly by inuocation of Gods name, and partly by referring them to the set and appointed endes; which are Gods glorie, a mans owne and his neighbours good. But all this is flat contrarie in the godlie man. For, first, he is forth of Christ, so that his person stands vniust before GOD. And therefore all his actions (euen those which otherwise are lawfull and good) in him are meere sinnes. Secondly, he vseth Gods giftes and blessings with an euill conscience. For by reason of his want of Grace to beleeue, hee cannot resolue himselfe, that God as his father dooth bestowe his blessings on him as his beloued childe in Christ; yet as a theefe and an vsuper

Dat legitimum. 1. lege permissum, sed non sanctum & sum Tit.2.15.

ſurper, againſt his conſcience hee vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one cannot pray: and therefore he doth but as the ſwine in the forreſt, which feedeth on the maſt, but neuer looketh vp to the tree whence it falleth. Thirdly, he vſeth Gods gifts to euill ends: becauſe either hee makes an idoll of them by ſetting his heart on them, or elſe hee imployeth them to riot, pride, and the oppreſsion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſorts: and hee teacheth his owne ſchollers artificiallie to vſe them, both in right tuning of them, as alſo in playing on them: there comes in ſtrangers, who admyring the ſaid inſtruments, haue leaue giuen them of the maſter to handle them, as the ſchollers doo: but when they come to practize, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and haue his commendation. This world is as a large and ſumptuous pallace, into which are receiued, not only the ſonnes and daughters of God, but alſo wicked and vngodly men: it is furniſhed with godly creatures in vſe more excellent than all muſicall inſtruments: the vſe of them is common to all: but the godly man taught by Gods ſpirite, and directed by faith, ſo vſeth them, as that the vſe thereof is acceptable to

God

God: as for the impure and vnbeleeuing, indeed they inioy the creatures and gifts of God, but the pure vſe is wanting: for they cannot but abuſe them: and therefore the wicked and the reprobate, though hee ſhould commit no other ſins in the world, yet for the vſe of their wealth and honour, for their very eating and drinking (which in themſelues are moſt lawful) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt God ceaſeth to grant ſo much as an outward calling to many men. For how many Nations ſince the beginning of the world, much more particular men, haue there been, are, & ſhalbe, which neuer heard the preaching of the Goſpell; nay not ſo much as the name of Chriſt. *God is knowen in Iurie,* (ſaith Dauid) *and he hath not done ſo to any nation.* And often in Moſes & the Prophets it is mentioned that the Couenant was in former times made peculiar to the Iewes. And Paule in the Acts ſaith, that *God ſuffered the Gentiles in former times to walke in their owne waies:* & of the Epheſians, before their calling he ſaith, that *they were ſtraungers from the promiſes, and without God in the world.*

Acts 14.16.

Epho. 2.2.

III. He graunts the outward meanes of ſaluation, namely the Word, Praier, Sacraments, Diſcipline abundantly: but yet hee quite withdraweth the operation of his ſpirit, whereby a conuerſion might be wrought. For they neuer haue

haue that *pearcing of the eare* which Dauid mentioneth, nor the *opening of the heart* with *Lydia*, nor that teaching of God, when they *are drawen of the father* to Chriſt. And in ſo doing indeede, onely he offereth grace but dooth not exhibite and conferre it: not that he mocketh any, but that in ſo doing he may euery way conuince & bereaue them of excuſe. As the Lorde ſpeaketh to Eſaie, *Goe and ſay to this people, yee ſhall heare indeede, but yee ſhall not vnderſtand: yee ſhall plainelie ſee, but not perceiue: make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and hee heale them. If our Goſpell, bee hid* (ſaith Paule) *it is hid in them that periſh.* Men that haue long liued vnder the preaching of the Goſpell, and yet ſtill remaine ignorant and impenitent, let them beware and take heede of this deſertion; and they are with trembling to lay to their heartes, that which the holy Ghoſt ſpeaketh of Hophni and Phinehas. *They obeyed not the voyce of their father; becauſe the Lorde would deſtroye them.*

Pſal. 40.6. *Acts* 16.14. *Ioh.* 6.45. *Eſa.* 6.9.10. 2. *Cor.* 4.3. 1. *Sam.* 2.25

IIII. To goe further he beſtoweth on them manie worthie properties of faith. As firſt, a knowledge of the diuine trueth in the Lawe and the Goſpell. Secondly, an aſſent to the ſaide trueth. Thirdly, a ioyfull reioycing and boaſting

boasting in speaking and hearing of it. Fourthly an outward profession of it for a time. But he dooth not bestowe, that qualitie and vertue of faith, which is, as it were, the verie soule of it: without which faith is dead and saueth none; namely the inward assurance and certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of faith perpetuall and sound in them, for the reprobate is not induced to them by any assurance of Gods mercy, but by other sinister occasions as are: First, desire of knowledge in diuine mysteries. Secondlie, a delight in it. Thirdlie, praise and commendation among men. Fourthlie, the maintaining of wealth and honour. Fiftlie, the getting of wealth or honour. Sixtlie, a desire to be at vnitie and concord with the Nation or people where the Gospel is preached. Therefore when these endes and occasions of their beleeuing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. All in our Church will professe faith in Christ: yet seeing, the sound conuersion to God, and the sinceritie of life and doctrine is very rare, wee may presume that, that maine propertie of faith which is the receiuing and apprehension of Christ, is wanting in most: therefore let euery man looke to himselfe and betime labour to turne his temporary

faith

faith (if hee finde it in himſelfe) into a true ſauing faith, wherefore hee muſt ſtriue firſt to feele his extreame neede of Chriſt and his merits. Secondly to hunger and thirſt after him, as after meate and drinke. Thirdly, to be nothing in himſelfe, that hee may bee all in all out of himſelfe in Chriſt. Fourthly, to bee able to ſay that hee liueth not, but Chriſt liueth in him by faith. Fiftly, to loathe his owne ſinnes with a moſt vehement hatred, and to priſe and value Chriſt and the leaſt drop of his bloud aboue 10000. worlds.

V. Againe in repentance hee beſtoweth, firſt, a ſight of ſinne, ſecondly, a kinde of ſorrow for it, thirdly a confeſſion of it, fourthly, a reſolution for a time to ſinne no more. But that part of repentance which hath the promiſe of mercy annexed, that is, a conuerſion of the whole man to God he neuer giueth it.

VI. Laſtly, God giueth to the reprobate his ſpirit, but ſo farre forth as it ſhall not any whit regenerate or renew his nature; but onely in the outward action repreſſe the acte of ſinne; ſo as thereby without any inward change hee ſhall bee as ciuilie iuſt and vpright in outward conuerſation, as any in the world. *Dat ſpiritũ reprimentem, non renouantem.*

Thus much of thoſe deſertions which befall the diuell and his angels and al reprobates: now followe thoſe, wherewith God exerciſeth euen his owne Elect children: for the bleſſings that

Priuatiua gratia ſunt plures quã poſitiua.

that God beſtoweth on them are of two ſorts, either *poſitiue* or *priuatiue: poſitiue*, are reall graces wrought in the heart, by the ſpirit of God: *priuatiue* are ſuch meanes whereby God preſerues men from falling into ſinne; as Croſſes, deſertions. And theſe in number exceed the firſt, as long as men liue in this world.

Before it can be declared, what theſe deſertions are, this concluſion is to bee laide downe. *He which is once in the eſtate of grace ſhall be in the ſame for euer.* This appeareth in the eyght of the Rom. 30. Where Paule ſets downe the golden chaine of the cauſes of ſaluation that can neuer be broken; ſo that hee which is predeſtinate ſhall bee called, iuſtified, glorified. And a little after hee ſaieth, *Who ſhall laie any thing to the charge of Gods Elect?* and, *Who ſhall ſeuer vs from the loue of Chriſt?* and, *I am perſwaded that no creatures ſhall be able to ſeuer vs from the loue of Chriſt*; which he wold not haue ſaid, if men being in the eſtate of grace, might fall quite from grace. And how ſhould they which are *iuſtified haue peace with God*, if they were not ſure to perſeuer righteous before God to the end? And how ſhal it be ſaide, *that hope maketh not aſhamed, becauſe the loue of God* (wherewith God loues his Elect) *is ſhed abroade in their hearts, by the Holy Ghoſt which is giuen them*, if any may vtterlie fall from that loue? How ſhoulde the teſtimonie of the ſpirite, which

which teſtifieth to the Elect, that they are the children of God be true and certaine, if it may be quite extinguiſhed? Laſtlie, how ſhall that of Iohn be true, *they went out of vs, becauſe they were not of vs: if they had been of vs, they ſhould haue remained with vs,*) if a man may whollie fall from Chriſt which hath once been made a true member of him. Our Sauiour Chriſt ſaith, *My ſheepe heare my voyce: and I knowe them; and they followe mee: and I giue life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand, and whatſoeuer my father giueth mee, ſhall come vnto mee, and whoſoeuer commeth to mee, I will not caſt out.* Iohn.10.27. and 6.37. And if any of the Elect being effectuallie called might whollie fall from grace, then there muſt bee a ſecond inſition or ingrafting into the myſticall bodie of Chriſt, and therefore a ſecond Baptiſme: nay for euery fall a new inſition, and a new Baptiſme; which muſt in no wiſe be granted: wherfore they which are predeſtinate to bee in the eſtate of grace, are alſo predeſtinate to perſeuer in the ſame to the ende.

Hereupon it followeth that the deſertions of Gods Elect, are firſt of all *partiall*, that is, ſuch as wherin God dooth not whollie forſake them but in ſome parte: Secondly, *temporarie*, that is for ſome ſpace of time, and neuer beyond the compaſſe of this preſent life. *For a moment* (ſaith

Esay.54.10 saith the Lord in Isaie) *in mine anger I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith*
Psal.119.8 *the Lord thy Redeemer.* And to this purpose Dauid well acquainted with this matter, praieth, *forsake me not ouerlong.*

This sorte of desertions, though it bee but for a time, yet no part of a Christian mans life is free from them; and very often taking deepe place in the heart of man, they are of long continuance. Dauid continued in his dangerous fall about the space of an whole yeare before hee was recouered. Luther confesseth of himselfe, that after his conuersion, he lay three yeres in desperation. And common experience in such like cases can make recorde of longer time.

The manner, GOD vseth in forsaking his owne seruants, is of two sortes; the first is by taking away one grace and putting another in the roome, the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, & puttes another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea hee will loade them with crosses, and yet hee will make a good supplie by giuing patience. Dauid is driuen out of his kingdome, by his owne sonne: a heauie crosse: yet the Lord ministreth an humble and patient

patient ſpirit, ſo as he was content to ſpeak [c] *If the Lord thus ſay, I haue no delight in thee: behold here I am, let him doe to me as ſeemeth good in his eyes.* So likewiſe Chriſtian Martyrs are bereaued of all outward ſafetie, and laied open to the violence and perſequution of tyrants; yet inwardly they are ſtabliſhed by the power of the might of God, whē they are moſt weake they are moſt ſtrong, and when they are moſt foyled, then they obtaine victorie.

[c] 2. Sam. 15. 26.

II. Secondly, the Lord cuts off the dayes of this life, and for recompence to his owne Elect giues life eternall, [d] *The righteous is taken away for the euill to come.* This is manifeſt in Ioſias, of whom it is ſaid, [e] *Behold, I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eyes ſhall not ſee all the euill which I will bring vpon this place.*

[d] Eſa. 57. 1.

[e] 2. Reg. 22. 20.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghoſt for a ſeaſon: and then in the roome thereof he kindles an earneſt deſire and thirſting with grones and cryings vnto heauen, to be in the former fauour of God againe. This was *Dauids* caſe, when he complained and ſayd, [f] *My voyce came to God when I cried, my voyce came to God and he heard mee: in the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort. I did thinke vpon God & was troubled; I prayed and my ſpirit was full of*

[f] Pſal. 77. 1. 2. 3.

anguish. Selah. The like was the estate of the Church making her mone vnto God in *Esay*,

g *Esa.63.17* g *O Lord, why hast thou made vs to erre from thy waies? and hardened our hearts from thy feare? returne for thy seruants sake, and for the tribes of thine inheritance.*

IIII. Fourthly, God graunts his seruants the holy meanes of saluation, namely preaching, prayer, sacraments, and holds backe the efficacie of his spirit *for a time.* In this case they are like the corne field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shewe of any blade appeares aboue. Thus the spouse of Christ, when she comes into his Wineseller, she falles into a swownde; so as she must h *be staied with flagons, and comforted with apples be-*

h *Cant.2.4, 5* *cause she is sicke of loue.*

V. Fiftly, God giueth his children a strong affection, to obey his will, but he lets them faile in the act of obedience it selfe, like as the prisoner, who hath escaped the hand of his Gailer, hath an affection to runne a thousand miles euery houre: but hauing happelie, his boults on his legges, hee cannot for his life but goe verie softly, gauling and chafing his flesh; and with much griefe falling againe into the handes of his keeper. This it is, that Paule complaineth

i *Rom.7.22 & 23,24.* of when hee saith, i *I delight in the lawe of God, concerning the inner man, but I see another lawe*

in

in my members, rebelling againſt the lawe of my minde, and leading mee captiue to the lawe of ſinne, which is in my members. O wretched man that I am, who ſhall deliuer mee from this bodie of death?

The ſecond manner of Gods forſaking his Elect is when hee hides his graces for a time: not by taking them quite away, but by couering them and by remouing all ſenſe and feeling of them. And in this caſe they are like the trees in the winter ſeaſon, that are beaten with winde and weather, bearing neither leafe nor fruite but looke as though they were rotten and dead, becauſe the ſap doth not ſpread it ſelfe, but lies hid in the roote. Dauid often was in this caſe, as namely when hee ſaith, [k] *Will the Lord abſent himſelfe for euer? And will he ſhewe no more fauour: is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to bee mercifull? Hath he ſhut vp his tender mercies in diſpeaſure.* Selah. k *Pſal. 77. 78*

This comes to paſſe, becauſe the Lord verie often in and by one contrarie workes another. Clay and ſpittle tempered together in reaſon ſhould put out a mans eyes: but Chriſt vſed it as a meanes to giue ſight to the blind. Water in reaſon ſhould put out fire: but Elias when he would ſhewe that Iehoua was the true GOD, powres water on his Sacrifice, and fils a trench therewith to make the Sacrifice burne. The *Cuncta dei opera ſunt in mediis contrarijs.*

like appeareth in the worke of grace to ſaluation. A man that hath liued in ſecuritie, by Gods goodnes hath his eyes opened to ſee his ſinnes: and his heart touched to feele the huge and loathſome burden of them, and therefore to bewaile his wretched eſtate, with bitternes of heart. Hereupon hee preſently thinkes that God will make him a firebrand of hell: whereas indeede the Lord is now about to worke, & frame in his heart ſanctification and ſound repentance neuer to bee repented of. The man which hath had ſome good perſwaſiõ of Gods fauour in Chriſt, comes afterward vpon many occaſions to be troubled and to bee ouerwhelmed with diſtruſtfulnes & grieuous doubtings of his ſaluation, ſo as hee iudgeth himſelfe to haue been but an hypocrite in former times, & for the time preſent a caſtaway. But indeede hereby the Lord exerciſeth, faſhioneth, and increaſeth his weake faith. In one worde, marke this poynt, *That the graces of God peculiar to the Elect, are begun, increaſed, and made manifeſt in or by their contraries.*

A man in this deſertion, can diſcerne no difference betweene himſelfe and a caſtaway: and the rather if with this deſertion bee ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the

the motions of a rebelling fleſh, nor the accuſations of the diuell, which are oftentimes verie irkſome and terrible, but againſt the wrath of a reuenging God. This hidden and ſpirituall temptation more tormenteth the ſpirit of man, than all the rackes or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods owne ſeruants ouercarried with ſorrowe may blaſpheme God, and crie out that they are damned. Iob was in this eſtate: as hee teſtifieth, [l] *Oh that my griefe were waied* (ſaith he) *and my miſeries were laied together in the balance: for it would bee heauier than the ſand of the Sea: therefore my words are ſwallowed vp, for the arrowes of the almightie are in me, the venome thereof doth drinke vp my ſpirit, and the terrours of God ſight againſt me.* And further he complaines that the Lord is [m] *his enemie*, that *he writes bitter things againſt him*, and that *he* [n] *ſets him as a Butt to ſhoote at*. This was Dauids temptation whē he ſaid, [o] *O Lord rebuke me not in thine anger, neither chaſtice me in thy wrath, haue mercie vpon me O Lord, for I am weake: O Lord heale mee for my bones are vexed, my ſoule is alſo ſore troubled: but Lord how long wilt thou delay? Returne O Lord deliuer my ſoule, ſaue me for thy mercies ſake.*

l *Iob.* 2. 2, 3, 4

m *Iob.* 13. 24

n *Iob* 16. 12

o *Pſal.* 6. 1, 2, 3, 4.

Hence it followes, that when any that hath been a profeſſor of the Goſpell ſhall deſpaire

at his ende; that men are to leaue ſecret iudgements to God, and charitablie to iudge the beſt of them. For example, one Maſter ° *Chambers* at Leiceſter of late, in his ſickneſſe grieuouſlie deſpaired, and cried out that hee was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he ſpake in his extremitie, (*O that I had but one droppe of faith*) muſt mooue all men to conceaue well of him. For by this it ſeemeth he had an heart which deſired to repent and beleeue; and therefore a repentant and beleeuing heart indeede. For GOD at all times, but eſpecially in temptation, of his great mercie *accepts the willes for the deede.* Neither is it to be regarded that he ſaid he was damned; for men in ſuch caſes ſpeake not as they are, but as they feele themſelues to be.

° *See the booke written of his death.*

Yea to goe further, when a profeſſor of the Goſpell ſhall make away himſelfe, though it bee a fearefull caſe, yet ſtill the ſame opinion muſt bee carried. Firſt, Gods iudgements are verie ſecret. Secondly, they may repent in the verie agonie for any thing we knowe. Thirdly, none is able to comprehend the bottomleſſe deapth of the graces and mercies which are in Chriſt.

Thus much of the manner which God vſeth in forſaking his Elect: Now follow the kindes of

of deſertion, which are two: deſertion in puniſhment, deſertion in ſinne.

Deſertion in puniſhment is when GOD deferreth either to mittigate or to remooue the croſſe and chaſtiſement which hee hath laide vpon his children. This befell Chriſt on the Croſſe, p *My God* (ſaith hee) *my God why haſt thou forſaken mee:* this was the complaint of Gedeon. *Did not the Lord bring vs out of Ægypt? But now the Lord hath forſaken vs, and deliuered vs into the hands of the Midianites. Iud.6.13.* q Maſter *Robert Glouer* Martyre at Couentrie, after hee was condemned by the Biſhoppe, and was now at poynt to bee deliuered out of the worlde, it ſo happened, that two or three dayes before his death, his heart being lumpiſh and deſolate of all ſpirituall conſolation, felt in himſelfe no aptneſſe nor willingneſſe, but rather a heauineſſe and dulneſſe of ſpirite, full of much diſcomfort to beare the bitter Croſſe of martyrdome readie now to bee laide vpon him, whereupon hee fearing in himſelfe, leſt the Lorde had withdrawne his woonted fauour from him, made his mone to one *Auſtine* his friend, ſignifying vnto him howe earneſtlie hee had prayed daye and night vnto the Lord, and yet coulde receiue no motion nor ſenſe of any comfort from him, vnto whome the ſaide

p *Matth.27 46*

q *Fox. Act. Mon. 1555. Septemb.*

Auſtine anſwered againe, willing him patiently to waite the Lords pleaſure, and howſoeuer his preſent feeling was, yet ſeeing his cauſe was iuſt and true, hee exhorted him conſtantly to ſticke to the ſame, and to play the man, nothing doubting, but the Lord in his good time would viſite him, and ſatisfie his deſire with plentie of conſolation, &c. The next day when the time came of the Martyrdome, as hee was going to the place, and was now come to the ſight of the ſtake, although all the night before praying for ſtrength and courage, hee could feele none, ſodainly he was ſo repleniſhed with the Holy Ghoſt, that hee cried out clapping with his handes to *Auſtine*, and ſaying with theſe words; *Auſtine, He is come, he is come, &c.* and that with ſuch ioy and alacritie, as one ſeeming rather to be riſen from ſome deadly danger to libertie of life, then as one paſsing out of the world by any paines of death.

Deſertion in ſinne, is when GOD withdrawing the aſſiſtance of his ſpirite, a man is left to fall into ſome actuall and grieuous ſinne. And for all this no man is to thinke that GOD is the author of ſinne, but onely man that falleth, and ſathan. A reſemblance of this trueth wee may ſee in a ſtaffe: which, if a man ſhall take and ſet vpright vpon the ground, ſo long as he holds it with his hand, it ſtands

ſtands vpright; but ſo ſoone as he withdrawes his hand, though he neuer puſh it downe, it falles of it ſelfe. In this deſertion was the good king Hezechiah of whom the holy Ghoſt ſpeaketh this. [r] *Hezechiah proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the Land, God left him* (namely, to the pride of his heart to exalt himſelfe) *in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Dauids adulterie, Peters deniall of Chriſt.* The reaſon of ſuch deſertions may be this. If a patient ſhall be grieuouſly ſicke, the Phiſition will vſe all manner of meanes that can be deuiſed to recouer him, and if he once come to a deſperate caſe, the Phiſition rather than he will not reſtore him, will imploy all his skill; hee will take poyſon, and ſo temper it, and againſt the nature thereof he will make a ſoueraigne remedie to recouer health. The elect children of God, are diſeaſed with an inward, hidden and ſpirituall pride; whereby they affect themſelues, & deſire to be ſomething in themſelues foorth of Chriſt: and this ſinne is very daungerous; firſt becauſe when other ſinnes die in a man, this ſecret pride gettes ſtrength; for Gods grace is the matter of pride, in ſuch wiſe, that a man will be proud, be-

r 2. *Cro.* 32. 31, 32.

becauſe he is not proud: for example, if any ſhall bee tempted of the diuell to ſome proud behauiour, and by Gods grace get the victory; then the heart thus thinketh, *Oh thou haſt done well, thou haſt foyled the enemie, neither pride nor any other ſinne can preuaile againſt thee; ſuch and ſuch could neuer haue done ſo:* and a very good man ſhall hardly be free from ſuch kinde of motions in this life. Secondly, there is no greater enemie to fayth than pride is: for it poyſoneth the heart and maketh it vncapable of that grace, ſo long as it beareth any ſway, for he that wil beleeue in Chriſt muſt be *annihilated*, that is, he muſt be bruſed and battered to a flat nothing, in regard of any liking or affection to himſelfe, that he may in ſpirit mount vp to heauē, where Chriſt ſits at the right hand of the father, & as it were with both the hands of faith graſp him with all his bleſſed merites, that hee may be * wiſedome, righteouſnes, ſanctification, redemption, life, good workes, and whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery way foorth of himſelfe in Chriſt. Now, this bleſſed condition of a beleeuing heart, by naturall ſelf-loue and ſelf-liking is greatly hindered. God therfore in great mercy to remedy this daungerous corruption, lets his elect ſeruants fal into trouble of mind & conſcience, and if they happely bee of greater hardnes

*1 Co. 1. 30 *Ioh* 15. 2. *Gal.* 2. 20.

hardnes of heart into ſome actuall ſinne: & ſo declaring his wonderful mercy in ſauing them, he is fayne againſt his mercie to bring them to his mercie, and by ſin to ſaue them from ſin. By this meanes the Lord, who can bring light out of darknes, makes a remedie of ſin to ſlay pride, that inuiſible monſter of many heads, which would ſlay the ſoule.

Though this be ſo, yet none muſt hereupon venter to commit any ſin againſt Gods commandements, leaſt in ſo doing they caſt away their ſoules. For the godly man, though hee fall into ſin, yet it is againſt his purpoſe, & it makes his heart to bleede: and the courſe of his life ſhall be alwayes vpright & pleaſing vnto God: becauſe he is led by the ſpirit of God.

The ends for which God vſeth deſertions are three, the firſt is the chaſtiſement of ſinnes paſt in the former part of mans life, that hee may ſearch them out, conſider them, and be hartely ſorowfull for them: for this end was *Iobs* triall. *Iob.* 13.26. *Thou writeſt* (ſaith he) *bitter things againſt me, and makeſt me to poſſeſſe the ſins of my youth.*

The ſecond end is, that God may make trial of the preſent eſtate of his ſeruants: not that he is ignorãt what is in man; but becauſe he would haue all men know themſelues. To this effect ſaith Moſes. *Deut.* 8.2. & 13.3. *And thou ſhalt remember all the way which the Lord thy God led thee in the wildernes for to hũble thee & to proue thee, to know what*

what was in thine heart, whether thou wouldest keepe his commaundements or no. This also was the end why the Lord left *Ezechias* to prooue and trie what was in his heart.

This trial by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may bee deeplier humbled, and craue more earnestly the pardon of that and other sinnes. For as the beggar is alwayes mending and peecing his garment, where hee findes a breach: so the penitent and beleeuing heart must alwayes be exercised in repayring it selfe where it findes a want.

Agayne, oft times this triall serues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of them in the heart. The good husbandman cuts the braunches of the Vine, not that he hath a purpose to destroy them, but to *make them beare more fruite.* In the Canticles when Christ left his spouse, then she riseth out of her bed, she opens the doore, *her handes drop mirrhe on the bar of the doore:* then further *she seeks* & calles for him, & praiseth him more than euer before. Dauid testifieth the like of himselfe: *In my prosperitie I sayd I shall neuer be moued, &c. but thou didst hide thy face and I was troubled. Then cried I to thee, O Lord, and prayed*

Ioh.15.2.
Cant.5.
**Psal.30.6*

prayed to my Lord. Laſtly, men that liue in the Church, being for a time left of God, become ſo impenitent as that they muſt be giuen vp to Sathan: yet for no other cauſe, but that the fleſh may be killed, and the ſpirite made aliue in the day of the Lord. 1.Cor.5.5.

The third end is the preuenting of ſinne to come. This appeareth in Paul; *Leaſt* (ſaith he) *I ſhould be exalted out of meaſure through the abundance of reuelations, there was giuen vnto me a pricke in the fleſh, the meſſenger of Sathan to buffet me, becauſe I ſhould not bee exalted out of meaſure.* In the former times when the Lord among many others had ſet out *Cranmer* for the maintenance of his bleſſed trueth againſt his and Gods enemies, he left him for a while to fall from his religion, and to make a dangerous recantation: but ſo as thereby he preuented many ſinnes, and prepared him to a glorious martyrdome. As ſome of his owne words may teſtifie which he ſpake a little before his ende. *And now* (ſaith hee) *I come to the great thing that ſo much troubleth my conſcience more than any thing that euer I did or ſaid in all my life, & that is the ſetting abroad of a writing contrary to the truth: which now here I renounce as things written with my hand contrary to the truth which I thought in my heart, and that for feare of death & to ſaue my life, &c. And for as much* 2.Co.12.7.8

as

as my hande offended writing contrary to my heart, my hand ſhall bee firſt puniſhed therefore: for may I come to the fire it ſhall bee firſt burned. Anſwerablie, when he was at the fire, firſt hee burnt his right hand which ſubſcribed; his bodie ſuffered the flame with ſuch conſtancie and ſtedfaſtnes as he neuer almoſt moued: his eyes lift vp to heauen, often he repeated his vnworthie right hand. Thus, death which hee moſt feared, he moſt deſired, that he might take reuenge of himſelfe for his ſinne.

The vſe that all good Chriſtian hearts are to make of theſe their deſertions, is manifolde. Firſt, if they haue *outward reſt and walke in the feare of God, and bee filled with the ioy of the holy Ghoſt, let them not be high minded, but feare,* leaſt a forſaking followe. Secondly, if in any temptation they iudge themſelues forſaken, let them conſider this wonderfull worke of ſpirituall deſertions which God exerciſeth vpon his own children very vſually: and then it may pleaſe the Lord, they ſhall finde it to be reſtoratiue againſt many a quame and ſwound of ſpirite and conſcience into which otherwiſe they would certainly fall. Thirdly, ſeeing God for their triall dooth often withdraw himſelf from them, let them agayn draw neere to God and preſſe vnto him; euen as a man that ſhiuers of an ague is alwaye creeping to the fire.

Act.9.31.
Rom.11.20

If

If it bee demaunded howe a man ſhould come neere God, the anſwer is, by the vſe of his word and prayer. For by his word he ſpeaks to thee, and by prayer thou ſpeakeſt to him. Laſtly, ſeeing by deſertions God will take experience of his ſeruants, let euery man *trie and ſearch his waies, and euer be turning his feete to the wayes of Gods commandements; let him endeuour to keepe a good conſcience before God and before all men*, that ſo he may with Dauid ſay, *Iudge mee O Lord, for I haue walked in mine innocencie: my truſt hath been alwayes in the Lorde: I ſhall not ſlide: prooue me, O Lord, and trie me, examine my raynes and my heart.*

Iam. 3. 10.
Pſa. 119. 59
Act. 24. 16.
Pſa. 26. 1. 2

FINIS.